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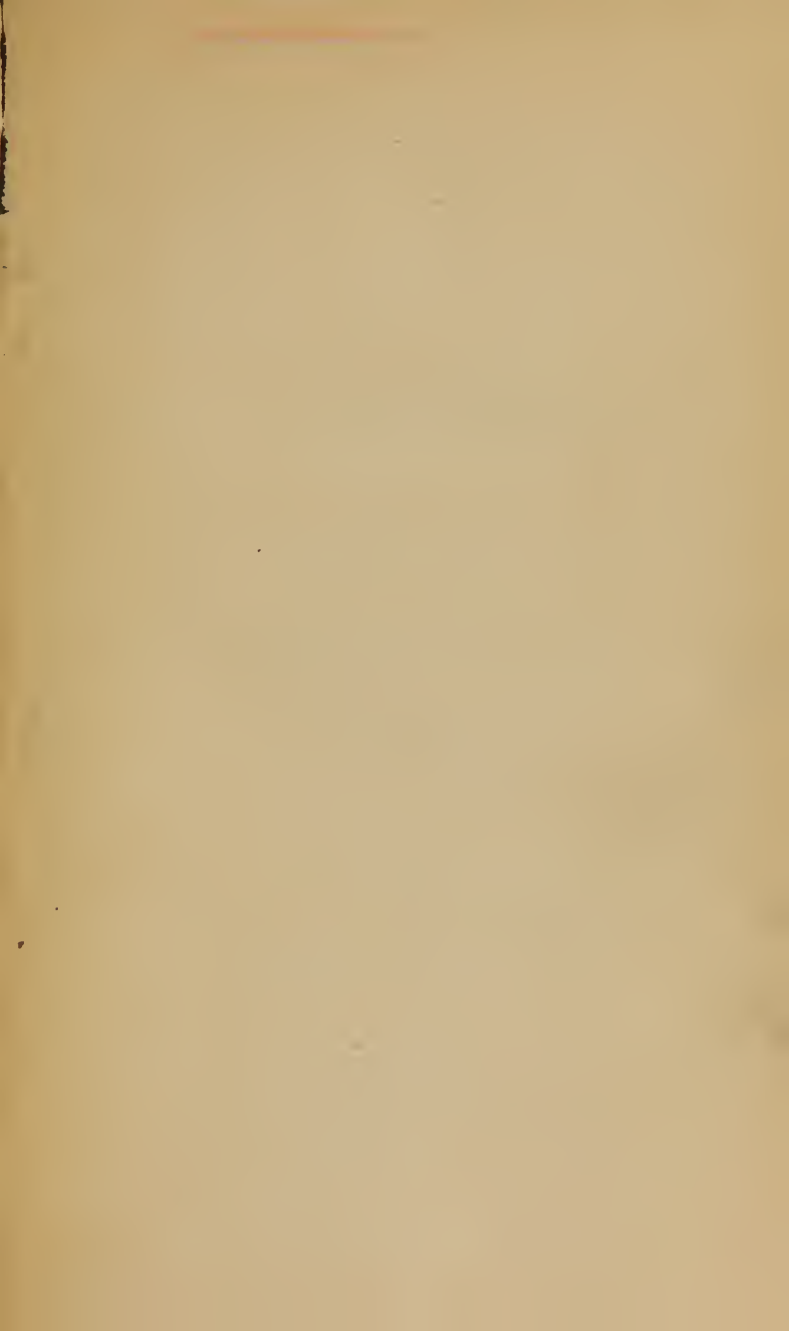
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COMMON MIND-TROUBLES,
AND
THE SECRET OF A CLEAR HEAD.

—BY—

J. MORTIMER-GRANVILLE, M. D., M. R. C. S., etc.

Edited, with Additions, by an American Physician.

PHILADELPHIA :
D. G. BRINTON, 115 SOUTH 7TH ST
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EDITOR'S PREFACE.

The author of this little work, Dr. Joseph Mortimer-Granville, has not hitherto been introduced to the American public. In London he has a favorable reputation as a student of diseases of the mind. During the years 1875-6-7 he was selected by the proprietors of the *Lancet* to make a series of investigations on the management and organization of the English Lunatic Asylums. His reports were published in that journal, and subsequently he worked up the materials he had collected into a book, in two volumes, entitled "The Care and Cure of the Insane," which added considerably to his reputation.

He has devoted more attention than most physicians engaged in the specialty of treating deranged intellect to the earliest and faintest symptoms of that terrible malady. The second edition of Dr. Wynter's "Borderlands of Insanity" was brought out under his supervision, and it was as an outcome of such observations that the present work appeared.

It is addressed to the general reading public, as a manual of instruction in the hygiene of the mind. Those common mental failings and troubles are discussed which few temperaments wholly escape, which are always annoying as impairing intellectual power, and which, in certain temperaments, become, unless promptly counteracted, the forerunners of alienation of mind.

Dr. Granville is a firm believer in the power of the Will to overcome most of these troubles, if it is properly directed in their very beginning. In these days, when men are so often regarded as physiological machines, when mind is spoken of as a mere brain function, and when so much mental trouble is laid at the door of physical ill-feeling, it is refreshing to find a competent observer of large experience vindicate the power of mind over itself, and speak of self-control and self-government as real and necessary parts of the prevention and cure of mental disease.

His writings, especially the two reprinted in this volume, have met with prompt and wide popularity, and undoubtedly they have done great good. He states that these two—"Common Mind-Troubles" and "The Secret of a Clear Head"—are properly two sections of the same treatise, and for that reason they are here pre-

sented together. Their object is to show the proper care and training of the Mind amid the ordinary wear and tear of life, the means of preventing, avoiding or relieving its most common disturbances, and of retaining its best faculties in their most vigorous strength. When, as now, it is currently believed that mental disease is increasing in our land, such instruction, from so able a hand, should be welcomed and widely read.

The American editor has made but few and unimportant alterations in the original text; but he has thought it well to add a few chapters on phases of mental trouble, by no means unfrequent, and which were not discussed by Dr. Granville. These are marked with an asterisk in the table of contents. The editor believes they make the work more complete and add to its value.



AUTHOR'S PREFACE.

I am encouraged by the reception which has been accorded to my previous papers on the subject of mind-troubles, by the press, the public, and the profession, to adventure a further selection. I would only ask the scientific reader, if any such should honor this little volume by his notice, to remember that these essays, like those which have preceded them, were not written for persons who have professionally investigated the phenomena of which they treat. The sole purpose has been to seize on a few salient difficulties and grapple with them, in the interests of *self-help*. The key-note of the theme is the presumption that there is often—if not generally—a stage of conscious embarrassment preceding mental derangement or mind weakness, and while this condition exists there is hope in the power of repair and self-recovery which exists in the mind not less than in the body. To this belief I must adhere.

J. MORTIMER-GRANVILLE.

LONDON, Oct., 1878.

PREFACE TO FIFTH THOUSAND.

The success which has attended this series of papers gives me ground to hope they have been found useful. I have therefore determined to issue a new edition, simultaneously with the appearance of a complementary series under the title "The Secret of a Clear Head." Read together, I trust these little books may be helpful in mental hygiene.

J. M.-G.

LONDON, April, 1879.



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PART I.

COMMON
MIND-TROUBLES.



FAILINGS.

WE all have our *failings*, and for the most part we regard them tenderly. They do not count as offences; scarcely are they held to be faults. It is always a probable conjecture that an error of omission has been unintentional; not unfrequently it seems possible it was unavoidable. A sentiment of pity for, and even sympathy with, weakness overpowers the sense of grievance; the voice of the inward monitor is silenced, and the self-excused conscience sleeps. Meanwhile failings are the worst and most mischievous, the deadliest and least curable, of the ills to which the moral nature of man is heir. They are the sources of evil whence spring the blackest vices of human character, the false roots that nourish and sustain its parasites, and steal the sap of its inner life. A failing is not merely negative; its sinister aspect is one of positive wrong-doing, wherein some behest of the will is disobeyed, a measure of moral power wasted, a rebel habit formed or fostered. To compassionate failings in others is to beg the question of fact for the sake of politeness; to look with leniency on the errors which self would fain palliate, by assuming that they are unavoidable, is to play the traitor to Truth, and let the enemy into the citadel; whereas conscience is set to guard the nature of man from treachery not less carefully than to protect it against assault.

Failings may be moral, mental, or physical, as they show themselves in the character, the intellect, or the bodily habit and powers. It generally happens that what strikes the observer as a failing is compounded of errors in feeling, thought and action combined. The practical question is how the overt evil came into existence; or, if happily the failing should be detected in an earlier stage of growth, before it has betrayed its presence by ugly consequences, we may ask: what are the mischievous forces, where are they at work, how can they be counteracted? Why has this person the "failing" of a tendency to excessive indulgence in drink or the gratification of some unbridled passion; and that individual a seeming inability to recognize and pursue the right and honest course of conduct in the presence of any so-called "temptation" or difficulty?

A search for the causes and the conditions which have determined the development of failings is reasonable, and it will not be profitless. Many of the shortcomings we deplore as irremediable might be amended, perhaps wholly eradicated, if, with the light experience and science can bring to bear on the subject of human character, the will were charged resolutely to look for the hidden sources of weakness, pliability, subjugation to passion, moral obliquity or seeming lack of principle, together with those less blamed but equally disastrous defects, indolence, want of perseverance, and indifference to truth, which combine to form, or are themselves, what the weak-minded and the unwise call "failings."

Some of the most regrettable and injurious failings which disfigure and defame the character, run through families, appearing in successive generations, and seeming to be inherited. This theory of their perpetuation is well founded; and it has been adduced as conclusive evidence of the truth of the hypothesis that mind, and, of course, character, is the mere outcome of matter. The force of the argument obviously rests on the assumption that nothing more than, or outside, matter can be transmitted from parent to child; that a particular constitution of brain and nerve centres, a special arrangement or combination of the elements which compose the mind-organ, may be reproduced, and, if it is, a similarity of character will be entailed; but as for the independent existence of mind, or spirit, that is a pure figment of the imagination, which science will sooner or later drive beyond the pale of credulity, and to which, even now, only a few thinkers, crippled by prejudices, avowedly cling!

Let us examine this proposition at close quarters. It may be stated thus: All we know of mind is expressed, and understood, by physical agencies and in the formulæ of material force. Speech communicates thought, and we think in words. The faculty of forming and employing words is a brain function. If a particular region of the brain be injured or diseased, the power of using language, at least in speech, is *generally* lost. The materialist argues from this and many similar facts that mind is the product of matter. He fails to perceive that

the only warrantable deduction from his own data is that mind or spirit, call it what we will, *can only express itself* through the brain as an instrument. As well deny the skill or independent existence of a musician because he cannot play the full score of an opera on a flute, as infer the non-existence of a soul from the fact that man cannot perform intellectual work without the organ of thought—the brain!

The capacity of the instrument doubtless limits the expression, but it supplies no measure of the power or skill of the performer, except in so far as the use he makes of the instrument may be a bad one. This exception is of great significance, and there will be something more to say about it presently. Meantime it is evident that, while the range of brain-power determines the *manifestation* of mind, it neither measures, nor affirms, nor disproves, the independent existence of mind. The anatomist, the physiologist, and the chemist, declare their inability to discover the traces of a soul in the physical organism. That no more proves the non-existence of a soul than the failure to recognize more than a certain number of planets at any stage in the history of astronomy demonstrated that there was nothing further to find.

History and experience attest the folly of denying the existence of the unknown. And it is especially unwise, or unscientific, to assume the non-existence of a psychical power, working in or through the physical nature of man, because it is only upon the hypothesis that such a power

exists we are able to understand and explain some of the commonest and most clearly-defined phenomena of mind and character. For example, two individuals are found to have had brains of microscopically similar quality, and of equal weight. They are both highly developed, and any differences they present to the critical observer, armed with the most subtle tests which science can devise, are of a nature which experience has shown to be functionally unimportant. The two individuals have, during life, been surrounded by circumstances which throw no light on their idiosyncrasies. Nevertheless, the moral character of the one has been wholly bad, that of the other strikingly exemplary. How is it possible to account for this difference except on the hypothesis of a soul?

There is no more wide-spread, but utterly groundless fallacy, than that which strives to associate virtue or vice with particular forms of development. It is true that there are grades of animal excellence, and the lower are likely to be the more brutal; but the higher and most perfect growth is not only compatible, but frequently found in association, with an excess of evil attributes. In short, the most delicate and efficient instrument may be put to the worst purposes. What determines the event? What made this person with the highest intellectual organism an unscrupulous wrong-doer, the enemy of his species, and a discredit to human nature, while that individual with a physical organism so nearly identical that science can detect no difference was distinguished by characteristics entirely opposite? The superficial answer

to this crucial interrogatory is: circumstances, education, the influence of example, opposition, health—these, in short, the environments, made the difference. The rejoinder will not stand the test of experience. Let any one turn over in his memory the histories of lives he has observed. The most tenderly nurtured go astray, while, on the other hand, the neglected and, as it would seem, demoralized by “circumstances,” rise above the accident of associated evil influences, to attain the highest moral growth.

The appeal against materialism lies to the instinct of common sense. If mind were the mere outcome of matter, science would long since have discovered some tolerably constant relation between peculiarities of physical development and manifestations of character; whereas every step onward in the progress of research tends to disprove the existence of any certain dependency or connection between morals and matter. Even such links as compose the stock-in-trade of the physiognomist and phrenologist are shown to be illusory, except in so far as they may be the effects, rather than the causes, of character, and are produced by culture—witness the effects of education on facial expression in the case of criminals. The theory of a criminal conformation of cranium has been abandoned like the silly affectation of being able to detect an offender by his “hang-dog” or “murderous” look.

“Failings” must be studied in the light of the lessons these facts and considerations combine to teach. The

moral question involved is one of responsibility for the use each individual may make of the brain-power allotted to him. The neglect to employ gifts and capacities is as grave an error, from an ethical point of view, as their application to a bad purpose. The servant who buried his talent in the earth was held accountable for the failure to use it, and thereby increase its value. The parable sets forth a truth of the highest practical interest. We are responsible for the development, by use, of the faculties vouchsafed to us. If they are allowed to remain in abeyance, or a rudimentary state, we are to blame for the deficiencies and the failings to which this neglect gives rise, and are without excuse. The obligation to act up to the level of known duty cannot be avoided. A "failing" is an act of contempt for the law of development by use. It is disobedience to an understood command. The fact that it is recognized makes a failing an offence. There may be short-coming in the performance of a good resolve. Few, if any, merely human efforts are entirely successful; but the failure which occurs when an endeavor is made in the energy of a resolute and well-aimed purpose is not so much a fault as an insufficiency. The rising tide reaches its highest level by successive efforts. Self-improvement is effected in the same fashion. The motive power of persistent good endeavor is accumulative—ever advancing like the great tidal wave of the ocean—though the ground is conquered by short and seemingly only half-successful advances.

Failings, however, as we are now regarding them, are

excused faults in the character which the individual makes no serious effort to repair. Some defects, as we have seen, are inherited, and upon them it is the custom to bestow great commiseration and little blame. Now, in truth, these are the least pardonable, because, if they are known to have been transmitted from parent to child, the latter has, generally, the advantage of an example, ever present to memory, by which to correct his personal deficiencies. If the "failing" be a vicious propensity, he can recall its hideousness, and thus stimulate will and conscience to aid him in eradicating the fault. If it be some form of deficiency, as indolence, lack of perseverance, want of principle, or the like, he can study, as in the pages of history, the evil consequences entailed by the defect, and with diligence order his own conduct in better courses. Inherited failings are the least excusable. Even the materialist, who claims them as the fruit of physical peculiarities, must concede that by special culture they can be remedied, the healthy organism being susceptible of increased development in any particular direction when the proper stimuli are intelligently applied with a view to its improvement. The apologist for failings which have been inherited can find no comfort in the philosophy of materialism.

Failings which are peculiar to the individual may be less easy to detect, and the subject of these defects is, in a measure, dependent upon experience and the monitions of those around him for the information needed to correct them. This should keep the wise teachable and apt

to profit by the lessons life is ever reading for their instruction. A self-reliant spirit is manly, and therefore commendable ; a self-sufficient spirit is unreasonable, and therefore despicable. It is strange how few of us grow really wiser as we grow older. The work of self-improvement is seldom commenced until forced upon the judgment by some awakening experience, and this is rarely vouchsafed until the ductile period of youth has gone by. Early in the adult age of man, his habits become rigidly formulated, and failings are then hard to mend. A world of unhappiness and disappointment might be spared the later years of life if the young would be warned to begin the business of training the character before it is firmly set in the mould of circumstances, with all the coarse elements—inherited and contracted—uneliminated, and the errors of inconsistency and imperfect development uncorrected.

It is in the period of youth and adolescence that the mind may be most hopefully cultivated and the moral character intelligently formed. No greater mistake can be made by a young and vigorous mind than to treat the faculty of reason and the instinct of moral judgment as parts of the being which may be left to their own devices. The young man bestows some thought on his muscular system—he trains his eye, cultivates his ear, and takes credit for prudence when he strives to develop the vigor and to foster the healthy growth of his body. Is it wise—nay, is it not rather the worst of folly and shortsightedness—to neglect the ordinary development

of those higher powers which man possesses in a more exalted degree than any of the lower animals? Taking care for the body while the mind is neglected, is the worst of failings—the most calamitous and the least excusable.

DEFECTS OF MEMORY.

THE faculty of remembering is not one of the higher intellectual powers or functions. Animals far below man in the scale of intelligence exhibit a capacity for recollecting their associations with places, persons, and events after a long interval of time has elapsed; and even idiots, with slow and imperfect apprehension, are not unfrequently seen to perform what must, in their condition, be regarded as feats of memory. Nevertheless, loss or serious impairment of the faculty will produce grave mental disability; and when either of these evils occurs, in the case of an individual who has previously given no indication of deficiency or defect, the change may reveal ground for uneasiness, and, in every case, must create anxiety to discover the cause.

Memory, using the term in its popular signification, is made up of two powers or faculties—that of fixing or retaining a subject-thought in the mind, and that of recalling it at will. It is a common experience to feel conscious of knowing a thing—for example, the name of a person or place, the whereabouts of a missing article, the date or order of sequence of an event—but to be unable to recall the information in detail. Either of these powers may be at fault in a case of “loss of memory;” and it is of the highest practical moment to ascertain which of the two is defective, not only with a

view to repair, if that should be possible, but because a clue may be discovered to the precise nature and cause of the malady.

The retention or fixing of ideas is very much a matter of habit. There are, doubtless, differences as to the strength and clearness of the original perception which will affect the quality of the impression. Some persons do not receive an idea as rapidly as others, and many who display the greatest celerity of apprehension seem satisfied with simply taking up an idea for a moment, and letting it drop instantly afterwards. Those who exhibit this peculiarity do not, in fact, appropriate the object, and convert it into a subject; they seize on it as a porter grasps a package with which he has no concern—by the cord or corners, or in any way most convenient. Some persons learn by ear, and catch the jingle of word-sounds, not their meaning. Children who have a special facility for picking up verses, are seldom really quick in study, or retentive. Others acquire information by the eye; anything they can picture or dispose in a particular order or place—for example, a square—is appropriated. Such minds are generally endowed with a lively perception of form and proportion. A third class of learners are dependent on the power of connecting scraps of information for their retention of facts; they seem to be perpetually making a piece of patchwork, and anything that can be tacked into a notch, or on to the extremity of the work in hand, can be received, while what is not capable of being so placed, is sacri-

ficed, however valuable. All these, and many similar methods, are peculiarities in the way of receiving impressions or ideas ; but, speaking generally, they do no more than lodge the subject in the outer chamber of the mind, from which it may be swept by the first rough wind, or roughly ejected on the slightest internal commotion.

When, therefore, the memory becomes a blank, or seems so have suddenly shifted and lost its cargo, it is necessary, in the absence of any significant symptom of disease, to inquire whether what has happened is not simply the discharge of useless lumber. This sort of experience occurs not uncommonly just as a youth has completed that which is, under a serious misapprehension of facts, called his "education ;" and many a poor fellow has been driven to distraction, hounded on by professional harpies, with the dread that he is suffering from some terrible and life-blighting defect. What has taken place is the sudden keeling over of a deck-laden craft, with the discharge of her laboriously-collected, but badly-stowed cargo, into the sea. If the vessel rights herself quickly, it is no bad thing to have got rid of the encumbrance, although it may be provoking to reflect that it is too late to put back into port and load again. The only expedient is to haul on board some of the more useful portions of the floating wreck, and stow them in the hold. A break-down of this nature happens every now and again, and will occur while the practice of "cramming" boys at school and at college, for "competitive" examinations, continues to

find favor. It was a socially and mentally-mischievous thought, that notion of "competitive tests;" and among the sufferers are not only the many youths and young men who experience the mind-panic to which we are alluding, but the multitude of overtaxed and weakened brains that are abandoned as incapable—among them some of the best for real work—by competitive teachers and trainers of the young, who conform their educational methods to the spirit and fashion of the day.

When loss of memory occurs in the manner indicated, whenever it happens soon after leaving school, on the completion of any great effort, or at the moment when the mind is, for the first time, brought face to face with the real business of life, instead of giving way to crazy alarm, the victim of this misfortune should set to work to repair the loss caused by the accident, not by repeating the errors of a faulty educational process, but by developing his faculty of retention by honest and patient work in a new and healthy direction. In short, one-half the so-called cases of "loss of memory" are simply the breakdown of a training which has been unnatural. The circumstance that the faculty of remembering seems to be itself impaired by the catastrophe, is not in the least surprising, because, in addition to the immediate effects of the shock, there is the discovery that the power of retention is, in truth, wanting. The real faculty of memory has not been developed by the system adopted, and the untrained mind has to be cultivated anew. Only what has been thoroughly learned

can be perfectly remembered, and no process other than that which brings the natural faculty of *knowledge* into active exercise, can perform the true functions of memory, or is worthy to be so called.

The fixing of subject-matters in the mind depends directly on the manner in which they are received and dealt with in thought, immediately after they have been appropriated, while the power of re-collecting the ideas or impressions put away in the mind is the outcome of an orderly method of arrangement, and for this reason, always susceptible of development. Just as an orderly but forgetful person may deposit an article carefully in a suitable place, and afterwards be wholly unable to find it, so a mind may have treasured up an idea thoroughly and safely, but be at a loss to recover it when wanted in conversation or thought. It is the fashion to assert that, in such a case, there must have been something amiss in the process of "putting away." There may have been a defect in this stage, but that is not a necessary inference from the fact of forgetting. The fault is quite as often in the manner of looking for an object or an idea as in placing it. Very much depends on the knowledge an individual possesses of his intellectual property. If he is in the habit, so to say, of frequently taking out his treasures of information and his ideas, and examining and dusting them, he will probably be able to find them readily when required.

It is doubtless very unscientific to employ such a simile, because, as everybody knows, or thinks he knows, ideas

are registered by the combination, or some change in the constitution, of cells in the cerebral tissue of the brain; but for plain folk the notion of "placing" and "finding" ideas at will is more intelligible than the jargon of scientists, and possibly fully as accurate. The one point to make clear is that inability to remember is as often a fault in method as a defect of power; and every sufferer should exhaust all the milder and more comprehensible hypotheses of his difficulty before he worries himself with the graver and less easily remedied. To throw a few practical hints together, I may jot down the following results of experience and observation.

It is seldom any good to goad the memory roughly in a moment of forgetfulness. Instead of making a violent and distressing effort to find the right word, if it does not suggest itself, think of another that will do as well; possibly the defaulting term will thus be recovered by association; if not, another may be substituted. It is annoying to forget a familiar name or term; but the feeling of chagrin, and the collateral disturbance caused at the moment, are little likely to strengthen the memory. An idea, term, or phrase, which has not quickly responded to the call of the will, should be made the subject of special thought and examined at close quarters—in fact, learnt—when it is found. In this way the memory may be strengthened, whereas by conflict at the critical moment of forgetfulness it will be weakened. It is useless, and worse, to resort to what are called technical memories. The inducement to adopt formulæ of facts or figures is

very strong when the pressure of work to be "got up" in a given time is great; but the practice is ruinous to the faculty of thought, because it not only throws it out of use, but cripples it.

The way to fix a subject in the mind is to master it thoroughly, under all its aspects, so that the Reason and Judgment may be familiar with it, each, in its province, appropriating some special fact concerning it. Real knowledge of a subject implies its being brought, in detail, to the direct cognizance of each of the leading powers or faculties of the mind in turn, so that if one forgets, the others will recall it. People take only a passing glance at an object, and wonder they cannot recollect it. The faculties differ in their power of retention. In some minds, Reason is the most highly gifted with the power of taking in, or perhaps finding subjects. When this is the case, the individual remembers only what he has reasoned about; and, if he has forgotten anything, he must search it out and recover it by a process of reasoning, or it will be lost. Every thoughtful mind should try to ascertain which of its constituent faculties is the most effective in this work, and train it for the purpose. Half the folk who go through life bemoaning their want of memory, have excellent faculties ready for the business of recollection, but, from ignorance or inattention, persist in imposing the task on the most incompetent; for example, striving to remember by the ear when sight is their best remembrancer, or trusting to the special senses when the reasoning faculty

has special fitness for the function. Memory is not so much a faculty as a function, which may be performed by either, or several, of the powers of the mind; but these require to be specially cultivated.

It follows, from what has been said, that "defects of memory" are of very diverse natures, and need to be closely investigated before any general conclusion is drawn from the mere fact of partial impairment, or even total failure. Some of the phenomena of disease are extraordinary. There may be loss of power to remember the occurrences of a particular period of life, near or remote. This form of malady is, in the absence of special brain disease, generally more closely connected with the function of apprehension than with that of recollection; the least well-appropriated facts are those forgotten. Again, there may be failure with respect to certain classes of subjects—for example, dates and figures—or the defect may be limited even to certain numbers. Often, when this happens, there has been, in former years, either excessive activity with regard to the particular subjects of thought which are, as it were, effaced from the memory, or they were never thoroughly mastered. Some scientists explain these peculiarities by the hypothesis that certain congeries of corpuscles in the brain have been destroyed. It may be so; but the circumstance that occasionally the whole blank is refilled, as though by an electric shock, would seem to show that they are rather thrown out of the vital circuit for a while, by some diversion or interruption of the current.

The hypothesis of science is obviously susceptible of this interpretation of the facts. Any cause or state which impairs the integrity of the circulation of blood through a part of the brain, or disturbs the rhythm of nerve energy, may impair the memory; and this is why loss of memory or disorder of the function comes to possess grave interest.

It is, however, important to disabuse the mind of the mischievous impression that failure of memory must needs be a sign of disease, whereas, it may be the consequence of defective training or overloading. Meanwhile, it is necessary to realize that probably no early indication of brain disturbance is likely to be more significant than this mental peculiarity. The way to test the symptom subjectively, is to cast about for any possible cause of bodily weakness—anything that is likely to have impoverished the blood or lowered the tone of the system—such as loss of appetite, or deficiency of nourishment, either in respect of quantity or quality, the abuse of stimulants, or excess of any kind, which produces depression after temporary excitement, loss of sleep, undue bodily or mental labor, constitutional disease—in short, anything which will weaken or exhaust. If a cause is discovered, it must, if practicable, be instantly removed, and the effect watched. If no serious harm has been done, and the real source of the mischief has been discovered and removed, the brain will resume its normal condition, slowly, perhaps, but sufficiently

soon to show that the true method of treatment has been adopted.

These cases of loss of memory are nearly all amenable to self-help, and, while the physician may fail, and the empiricist do dire mischief with his "opinions" and his drugs, the intelligent sufferer can cure himself. The golden maxim of health, and the precept of self-recovery, is capable of expression in one word, "Order." This is the universal law of natural life. It governs society, and it must control the individual. Tested by this standard, all that is right, true, moral, and excellent in conduct, will be readily distinguishable from the wrong, the false, the unholy, and the despicable. Life itself, in its integrity, is orderly action; and every defect of life, every form of disease, all failure, whether of body or mind—and failure of memory among the multitude of unnatural phenomena—is the fruit and consequence of a lack of order. In its lighter manifestations, defect of memory is due to the disorderly management of thought; in its graver forms, it is the consequence of disorder in the nutrition and action of the brain.

CONFUSIONS OF THOUGHT.

To become confused in thinking is a common-place experience, but it is often the cause of great discomfort, and when of frequent occurrence begets the fear of permanent derangement. Sometimes the thoughts seem to crowd in on the mind, like a pack of wolves, with furious rush and almost savage impetuosity, while the consciousness is scared, and helpless to resist the onslaught or re-establish order. In this condition of affairs the mental instrument or organism, the part with which we think, is weakened either by disease of the body affecting the mind, as when a person is struck down with fever or any other malady producing wild delirium; or by the exhaustion following continuous strain in a particular direction, as when the thoughts are fixed too long on some subject of anxiety or perplexity. This state is also apt to occur when the blood is impoverished, and the brain is pressed to work without sufficient nourishment, or cheated to use up and exhaust, in its ordinary business by the abuse of alcohol and other stimulants, the strength Nature designs to be stored for a time of sickness or extremity.

The confusion that takes the form of violent disorder of thought is nearly always due to a physical—that is, a bodily—cause, and must be met by measures adapted to the improvement of the general health. Sometimes the

evil may be cured by a judicious alteration in the character of the food, and the avoidance of drinks that give energy for the moment at the cost of collapse afterwards. A new order of meals, a totally different, though equally, or more, nutritious, diet; longer, or occasionally *less* sleep, may inaugurate a better state of matters; but often it takes more than this to mend the mischief. Change of scene and complete diversion of thought into fresh channels may be necessary. Nearly always there is some potent, though hidden, perhaps unsuspected, cause at work undermining or disorganizing the bodily, and indirectly the mental strength.

In another condition, somewhat resembling that already described, but essentially differing from it, there is an inroad of thoughts less like ravening wolves than silly sheep, that seem to come tumbling over each other in sheer stupidity. The sensation is rather plaguing than appalling, but it is wondrously annoying, and, if not remedied, may in the long run prove fully as troublesome, and even as disastrous, as the more vehement malady to which we have alluded. In some instances there is a considerable element of the grotesque in this experience, and the possessor of a mind so disordered passes for a wit; but the humor is maudlin, and the current is uncertain; he breaks down suddenly in his play of pleasantries, and the watchful observer can detect the signs of conscious weakness and inability to revive the unnatural gaiety of a false state. When there is no conscious humor in the whirl of thoughts, it may be simply worrying or distress-

ing, as when the mind longs to be at rest, "if it were only for a short half-hour;" or is earnestly desirous of fixing itself on some topic—perhaps one of serious or even solemn concern—but cannot command the attention.

Sufferers from this form of confusion go on for years, harassed and exhausted by the turmoil of living in a crowd and din of thoughts from which escape seems impossible. The disorder—like the rapid passing of scenery as one is borne along a line of railway at high speed, like the ceaseless rush of water, like the swarming of bees—pursues its victim even into the realm of sleep. Of course persons who are so affected *do* sleep, and the brain rests, or they would not be able to go on year after year with impunity; but they have none of the comforting sensations produced by natural repose; they feel awake and worried, or bewildered up to the last moment of consciousness, and they rise, without any sense of being refreshed, to a state of weariness which ill befits them for the struggles and anxieties of another day.

This is a *mind*-disturbance, in contradistinction to that indicated above, although in a large proportion of instances the state was first established by the irritation set up in the course of some bodily disease; or it has become confirmed—so to say, stereotyped on the brain—by prolonged physical suffering. For the time being, whether it be brief or long, the mind is incapable of acting as its own master, and is practically a mere piece of machinery for making the simplest impressions perceptible to the consciousness, without order or judgment, and with little

or no power of distinguishing between the pictures derived directly from the external world through the senses, and those that come tumbling out of the recesses of the memory as though some mental house-cleaning process were on hand, and the whole establishment in the direst confusion. The faculty of "thinking" seems to be in abeyance, and the consciousness is a forced spectator of the disorder on its own premises, powerless alike to restrain or re-arrange.

The cure for this state of mind is generally complicated and too often impracticable. The cause must be removed, and as this is not unfrequently inseparable from the mode of life, the personal state, and entangling circumstances of the sufferer, to insist on the first condition of recovery is like commanding the rising tide to retreat. That is why so many persons struggle on year after year under this form of confusion; and, unless relief is afforded by the course of events, weak minds finally succumb to the worry without respite. Anything that will break the monotonous rhythm of a life thus wearing itself away may be the means of recovery. Sometimes domestic calamities are blessings in disguise, and in after-times there is cause to look back with gratitude on what at the moment of its infliction appeared an overwhelming disaster. Of course, the pleasurable reliefs are the most to be desired, and they accomplish a cure with the least risk and greatest celerity. Meanwhile, it is noteworthy that minds laboring under this peculiar form of weakness, and seemingly ever on the

brink of ruin, are not especially prone to be crushed by any great sorrow or to be unseated by a sudden shock. Their peril is that of exhaustion by the worry that haunts them ; in other respects they are as strong as the average of intellects, and hence the good prospect of cure that lies in the path of proper treatment, whenever, happily, that is practicable.

Next to the removal of the cause of this mind-state, and sometimes, though rarely, successful without its removal, is the inspiration of new vitality into the Will. By a strong effort of the judgment the mind, in certain instances, reclaims control of its own territory. This is a noble triumph of "self-help" at which all, especially those who are unable to shake off the coil of crushing circumstances, should aim, and upon which the intelligent mind should set and centre its remaining strength. There is a wonderful faculty of self-development in every part of the being of man, whether mental or physical, and each faculty grows by use. The effort which succeeds in restoring order, or keeping the rushing thoughts disentangled, if not orderly, does more than passing good ; it re-conquers some portion of the province of mind from the rebel crew who run riot and threaten to perpetuate the confusion that reigns within.

The best method of procedure is to busy the faculty of thinking with some unaccustomed topic—the way to do something, or the cause and reason of an unexplained phenomenon. It is generally useless to try to mend the confusion by a direct effort to control the thoughts. The

sovereignty of the will can only be re-established by an exercise of independent authority acting at first in a new sphere. For example: let the sufferer select a subject and manner of thought of which he has no previous experience. The desultory thinker may commence the study of mathematics; while the mind accustomed to figures should be engrossed with history or fiction. In any case, and whatever the subject selected, the exercise which is to be remedial must be undertaken as a *task*, a certain number of pages set down to be read or transcribed, whether the attention is interested or not. Perseverance, and a renewal of the effort at stated times, say once or twice a day, always as a duty imposed by the will, and enforced by the same authority, generally succeed. If, in process of time, the mastery is so far recovered that a complete train of reasoning can be pursued without irritation, the gain will be considerable.

The confusion of which we are now speaking may be experienced in any degree, from that occasional loss of the command of thought which begins in desultory thinking or reverie, to an utter lack of any power to do more than lie at the mercy of thoughts which neither are bidden nor can be dismissed. The points to make clear are (1) that the condition is essentially mind-debility; and (2) that it has been brought about either by weakness of the controlling power, or rebellion of those agents of the consciousness whose function it is to perform the duty of impression receivers and carriers, to bring the inner self into relation with the outer world, and inform

and affect it with the intelligence of events transpiring around. When these agents are not under discipline, they come rushing into the presence with burdens of all descriptions—good, bad and worthless—and heap them on the mind, with no regard to will, order or memory.

There are other forms of confusion of thought which might be particularized, but they all group under one or other of the two broad classes I have attempted to describe. The confusion may be general or partial, impairing the thinking powers as a whole, and in relation to every variety of subject, or relating only to some. It may apply to past events, categories of names and numbers, or only to trains of reasoning in which something has to be “thought out,” and the mind is found incapable. These are points of distinction of great interest to the psychologist, but scarcely worth the attention of a sufferer who is interested to get rid of the burden rather than to examine its intimate nature and construction. Undue anxiety about the subjective symptoms of the malady is to be avoided; and, although to some temperaments it is a relief to understand an enemy, little is likely to be gained by dwelling upon the evil. Better far concentrate effort on the work of self-cure.

Every known cause of weakness must be eradicated from the habits of life; the Will is therefore the first agent in the task of recovery. Regrets are useless, and mere wishes will be vain. “Resolutions” and “intentions” are generally of no force. The resolves begotten of fear are the least trustworthy of all. If the mind

has been weakened by vicious self-management, or by allowing petty annoyances to get the better of the judgment, it is not much good to vow and protest amendment. The simplest and least violent, or demonstrative, processes of persuasion are always the best in dealing with self. Never mind the future, and, as far as possible, forget the past. Man lives in the present, and this matter of self-remedy is an affair of *now*. It is because we find the sorrow of evil courses to be an immediate experience that we try to reform.

The conscious misery of being unable to command one's own thoughts should be enough to make any man or woman anxious to regain the lost, or restore the failing, power of self-control. To accomplish this result, the authority of the master-faculty of mind must be instantly brought into action. "Why is this susceptibility or that propensity my tyrant?" "Why do these troubles so deeply affect me?" "Why am I the slave of a particular impulse?" These are the questions the Judgment must ask itself; and when the humiliating answer comes, "I have neglected to fortify my mind against these annoyances," or, "I have allowed my inclinations to run away with me," Will should re-assert its supremacy with the self-respect becoming a faculty which was destined to command, but, through error or indolence, has sunk to obey.

Those who allow their whole being to engross itself with circumstances, and never rise above the dead level of surrounding and pressing facts, are always likely to

be overwhelmed by the afflictions of the life that absorbs them. The road is ever rough and troublesome to those who tread the path with eyes bent on its ruggedness and difficulties. It is sorry work tearing through the brambles without the hope of rest and a compensating pleasure beyond, and, when the eyes are never lifted above the jungle, a man might, for all mental and moral purposes, as well grope his way through one of those dense forests where the light of day never penetrates and the air is stagnant and reeks with wild decay. Those who are void of any hope and comfort in life, except that which they can pick up in its dark recesses and on hard flinty roads, fall an easy prey to gloomy and plaguing thoughts, which nothing but a better and higher view of the present and the future can amend.

The feelings do *not* become blunted by misfortune; the faculty that feels grows more acutely irritable as its peculiar function is exercised on trifling annoyances, until at length the whole sensibility becomes morbid and the mind diseased. The like is true of the effect produced on propensities and inclinations which are allowed to throw off their allegiance to the authority of Judgment and Will. Each act of rebellion confirms the spirit of revolt, and quickly the unbridled instinct or appetite—be it vanity, or the passion for pleasure, or anything else—begins to usurp control of the higher faculties it has deposed. In process of time it obtains the mastery of the mind itself, and the individual becomes insane.

This is the painful and humiliating history of many a ruined life. The evil began in the indulgence of a wanton, because undisciplined, ambition or longing for self-gratification. The license was repeated ; and, as a spoilt child, the aspiration, whatever it may have been, became importunate. Before long the Judgment ceased to be consulted ; next the Will lost the power to check ; and then, growing with its rebellion, the insurgent instinct succeeded in subjugating the faculties of mind one after the other until all mental power became the slave of the tyrant, and the errant forces fell to destroying each other, or to revolving round a single "fixed idea."

To avert this mischief there is only one possible remedy, and that is the recovery of *self-control*. Confusion of thoughts is disorder, and the disorderly action of forces which are endowed with the highest powers of influence for good or evil can never be safe. The wear and tear of mind and of the intellectual gear is self-destructive, and the smallest damage to the supreme power and authority of the Will ought to be instantly and earnestly repaired.

SLEEPLESSNESS FROM THOUGHT.

INABILITY to stop the rush or flow of thoughts often seems to be the cause of wakefulness ; but it may be the inability to sleep that throws the brain into a state of worrying excitement. This last explanation is the more probable, because the thoughts that engross or distress the mind as the head lies sleepless and unresting on its pillow are more forcible, vivid, and, generally, painful, than those which engross the attention by day. In part, this intensifying of thought by night is due, no doubt, to the exclusion of external objects and impressions. The mind is, as it were, thrown in on itself, and left a prey to its own reflections. There is, however, more in the exaggerated and distorted state of thought, when the brain will not or cannot sleep, than mere isolation explains. If the mind is absorbed or engrossed within itself by day, when there is no question of sleep or sleeplessness, however oppressive or torturing thought may prove, it does not lose the faculty of estimating sorrows and losses, pains and gains, by comparing them with other experiences ; whereas, it is one of the disagreeable features of sleepless thought, that the most trifling evils and causes of anxiety assume unnaturally vast proportions, so that what would occasion no distress

by day, is the source of acute suffering or annoyance at night.

From these and other circumstances and experiences, it may be concluded, that what is called "sleeplessness from thought" is, in fact, a state considerably more complicated and unnatural than the phrase implies. It is a condition in which the brain, so to say, stops short on the way to sleep, and the mind, being adrift from its moorings to firm fact, is tossed up and down, and to and fro; while, ignorant of its position, it still busies itself with the objects on shore, until their bearings and proportions are lost or confounded. This is why those who are habitually sleepless find it good policy to get up and read when the fit of wakefulness comes on. Not only does the act of reading produce drowsiness, but the mind is prevented from passing into a state of turmoil so distressing and injurious as that which too commonly occurs in sleeplessness from thought.

The loss of power to cast off the burden of the day, and find rest in unconsciousness or forgetfulness at night, is one of the greatest of personal afflictions. Only those who have endured it know how terrible this experience, in its worst form, may prove. There is no escape anywhere, no respite, no—even momentary—lessening of the strain on the mind, when sleep is impossible; and the worry is increased when the mind, instead of finding ease, falls into a state in which every source of disquietude seems exaggerated. Sleeplessness of this sort is often the prelude—and it may be either

the first indication, or itself the cause—of insanity. The condition into which the mind is thrown when endeavoring to sleep is essentially unsound and tends to disease.

Physicians, realizing the peril of the position, give their patients a drug of some sort to procure sleep. They do this with the double purpose of breaking the habit of wakefulness when this has been formed, and of rescuing the mind from a condition in which it is unsafe. The method of treatment would be more satisfactory if we could only believe that what is called "sleep" would put an end to mental activity. Unfortunately there is little ground for such a hope. "To sleep—perchance to dream!" The gain will be small if the mental disquietude and disturbance are not relieved by the poisoned and mimic sleep produced by drugs. The danger will be only masked, not removed. Those who adopt this treatment point to cases in which, after a few doses of a sleep-potion, the sufferer has regained the power of falling asleep naturally. Such patients have undoubtedly been benefited by something, but it is still an open question whether the relief may not be due to mental influence rather than the medicine. However this may be, the point in which we are chiefly interested is the state which precedes and seems to bar sleep. We recognize its perils; in what way or by what means may they be avoided?

Examined closely, the condition of thought-worry preventing sleep will be found to be one in which the thinking faculty is beyond control. We may start a

subject, but we cannot either keep the attention fixed, or compel thought to take rational and comparative views of the objects presented to it. There is a tendency to exaggeration, which the judgment is powerless to restrain or correct. There is at the same time another peculiarity, which throws more light on the nature of the condition, namely, an impulse to *repeat*; the mind goes over the same ground again and again. The explanation of this phenomenon is simple and suggestive; there is a perpetual endeavor to sleep, and although the circumstance may not be recognized, each train of thoughts breaks off at the precise moment when it ought to become a dream, and every recommencement is a new departure after a fresh act of wakefulness.

It requires careful notice of the subjective symptoms to perceive the real nature of this experience. The faculties appear to be fully awake and in great activity, but their highly sensitive state is the effect of an arrest of the tendency to sleep. This is the counterpart of what some individuals feel when they are too suddenly awakened. They seem to be conscious, and to recognize the persons and objects around them; but a sense of apprehension, amounting almost to horror, holds them spell-bound, and fancy colors the scene with hues in harmony with the disordered state of thought. This happens on the way back to perfect wakefulness, when the return is tardy. The condition we are describing occurs on the road to sleep when the way is barred. The point to make clear is, that it is quite as likely the

distressing thoughts of a sleepless person are the consequence of the wakefulness, as that the inability to sleep is occasioned by thinking.

Thoughts, passing through the mind when the brain is falling into a state of sleep, ought to be of a nature to change easily into a dream. They are essentially transitional, half-defined ideas and inferences, like those present to the consciousness a person slowly awakening, until he is thoroughly aroused. The problem is to carry the mind over the boundary line, and convert what is conscious but uncontrollable thought into a dream. If this can be accomplished naturally—that is, without the aid of drugs, which stupefy the consciousness and burlesque the state of sleep rather than produce it—the subject of thought will be soon changed, and oblivion, or at least forgetfulness, induced. The solution of this problem may be attempted by either of two processes.

1. A particular thought, or train of thoughts, present to the mind may be seized upon at the moment of their occurrence, while as yet they are manageable, and turned into grotesque, thus preparing them to become the material or centre of an amusing dream. This method is less easy to describe than to carry out; but experience proves that it is abundantly efficacious. Fancy must be directed to play with the thought, and weave a little scene or story out of its slenderest threads. Just enough effort to preserve the connection of ideas is necessary, or the expedient will fail, thought reverting

to its former worrying courses. The secret of the method lies in holding the thought fixed, and projecting the train of ideas by fancy on a line which may carry it into dreamland, the dreaminess of thought inducing sleep. This is a perfectly natural and rational process, and it is harmless, whereas the production of stupefaction by drugs is artificial, and more or less perilous to brain and mind. The one lulls the consciousness to sleep, the other overpowers it with a poison.

2. The alternative mental method by which sleep may be sought, consists in giving thought a monotonous task in the way suggested by those who can win sleep by counting, repeating, and the like expedients. This is more difficult in really bad cases of "sleeplessness from thought" than that first described—in which an idea, or train of ideas, already present to the mind, is converted into grotesque. The mind is not easily taken out of itself when engrossed with worrying topics, and, though fancying corn-fields and rising tides, or counting and piling up packages, or smoking an imaginary pipe, and watching the clouds of tobacco smoke rise over the head—so as to direct the eyes upwards as in sleep—are good enough devices, it is not always practicable to shut out distressing or plaguing ideas, and concentrate the attention on these meaningless conceptions for the full success of which the sleep-wooer needs a vacant rather than a harassed mind. It is an effort quite as great as the wakeful, but worried, can make, to turn a troublesome

thought into grotesque imagery; but this is easier than to call up a wholly new and incongruous idea.

It may be worth while to try the connecting and monotonous imagining method familiar to everybody, but when that fails, as it generally does, recourse should be had to the artifice I have suggested; and as a rule it will be found to succeed, although at first, if the mind be possessed by unpleasant broodings or bodings, the effort to think grotesquely will be grim and resented. For instance, a man plagued with distressing circumstances, and dreading ruin, should force his mind to pursue the train of thought until the comic side of a reverse of fortune becomes apparent—following out the straits to which he will, perhaps, be reduced, some new phase of life upon which he may be compelled to enter, the strange acquaintances he is likely to form, the wonderful scenes he will witness, and the remarkable places he may visit. The element of probability must be disregarded, and the mind allowed or rather compelled, to work out the idea. The effort will, at the outset, be laborious and uncongenial, but unless the mind be wholly devoid of humor, the severity will relax, and with relief will come sleep.

“Sleeplessness from thought” is, as I have tried to show, not unfrequently wakefulness induced by physical conditions, and thought as a consequence. It is quite as easy to carry exertion beyond the limits of a natural longing for repose, and past the point at which the brain readily finds relief in sleep, as to stop short of the

necessary but undetermined and ever varying measure of exercise required to favor sleep. The majority of persons who suffer from persistent wakefulness, are addicted to excess of activity rather than indolence. They work hard and exhaust themselves, though not in the right way. Some are too much engrossed with pleasure, and dissipate their strength ; others are so absorbed with work, that they cannot shake off its obligations in the time set apart for rest.

Perhaps the most general cause of sleeplessness of the kind we are considering, is the habit of carrying work over from day to day, instead of parceling it out so as to create natural breaks in the enterprise, when the mind can rest with the consciousness that duty has been discharged, and a task accomplished. Nothing so much conduces to sleep as the feeling of contentment, and this feeling can generally be produced by giving the mind a tale of work in the morning which may be completed before the time of rest. When the obligation has been fulfilled, the mind seeks, and generally finds, repose as the recompense of its toil. To break off suddenly in the middle of labor, and expect to command sleep at call, is unreasonable. The relations of body and mind are intimate, but it is seldom that the physical part of man's nature can be so subjugated that he shall sleep instantly at will. Regularity is essential to orderly and harmonious working, and not mere punctuality as to the measure of time, but the fulfilment of the day's duty within the time allotted for its performance.

It is a common mistake to plan the business of the following day at night. This is like turning over a new page, when the book should be closed and laid aside. The task of laying out schemes for the future ought to be the first duty on waking, and if it were then discharged, many mischievous dreams, and much of the feeling that a whole night has been spent in dreaming, would be avoided. The fatigue of a reluctant waking, with no immediate purpose present to the mind, often undoes the effect of rest in sleep. When people begin to toss on their pillows, they should rise; or if that be impossible, then begin to arrange the work of the coming day. Each night should see the book of life closed, with the feeling that the account has been duly made up. It is the task of the morning to carry over the debit or credit, and start afresh. No one who is wise will risk the peril of carrying over the balance before sleep. There are fifty physical and mental reasons why the balance of the day's work should not be even struck at night, but one is all-sufficient. Sleeping on resolves for self-improvement is a mistaken policy; in the interval of sleep the motive-effort subsides, and the evening and morning story seldom agree. Better far finish the work of the day, close the record, and seek rest. When the consciousness returns, examine the situation, lay plans for the future, and while the impression lasts act on it.

We are too fond of moralizing at night, and of resuming the business or pleasures of life in forgetfulness of the lessons taught, and the resolves suggested by re-

flection, after the lapse of memory which sleep, even in its lightest forms, supplies. Sleeping and waking are states which are mutually dependent, and must succeed each other in orderly sequence if health is to be preserved. Life is very much an affair of rhythm, and a sound mind in a sound body can be secured only by concord, method, and orderly self-control, by the Will.

HESITATION AND ERRORS IN SPEECH.

SPEECH is, in a practical sense, more than the mere instrument of thought. It is so far an essential part of the faculty or function of "thinking," that little beyond a simple recognition of the impressions received through the sensations can be accomplished without the aid of language—at least in one of its elementary forms. Thought and speech are so connected, that it is impossible to separate them. It is not a necessity that speech should be articulate and audible. It may be set in any key, from the loudest voice-utterance to the mere self-conscious conception of certain sounds, as when a person *thinks* the pronunciation of a word, clearly marking its peculiarities in his own mind, but in a manner imperceptible to any one else. If the performance of this act—pronouncing a word in thought—be closely examined, it will be found that there is an impulse, as it were, to move the lips and tongue, but so restrained, that commonly no obvious muscular action takes place. There are exceptions to this limitation which not only prove the rule, but show how intimately thoughts and actions are connected.

In sleep, during dreams, and in the case of some persons, especially the aged and feeble-minded, when awake, the lips move with nearly every thought, though no audi-

ble sound is emitted. When the restraint, normally exercised, is less forcible, or the impulse stronger, the thinker involuntarily speaks his thoughts; and comical stories are told of persons who have betrayed their real sentiments inopportunely by this process of thought-speaking. Faults in speech are, therefore, likely to be due to defects in thought, the two faculties being mutually dependent; or the reverse may be the case, and impediments and errors of speech react mischievously on the mind. Much interest and importance attach to the conclusion arrived at with respect to the real cause of the hesitation or error which marks the utterance of any particular sufferer.

First, make quite sure that it is not ordinary confusion of thought, consequent upon a slovenly habit of thinking or the miserable practice of allowing thoughts to drift, which has produced the faltering or mistake that occasions anxiety. Many persons permit their minds to become overrun with tangled scrub, so that nothing short of the most acute or agile powers of way-finding can carry a thought safely through the domain, and then they complain of the difficulty of thought-driving! Clear away the jungle that renders the mind impassable, and thought will no longer be found to wander by circuitous paths, and too often be irrecoverably lost. The only measure by which this self-improvement can be accomplished is one of culture; the degree of labor required will vary from that of a settler in the backwoods, who finds it necessary to clear and dig every

square yard of the land he would convert to useful purposes, to the ordinary weeding and breaking the clods which may suffice to repair the results of a single season of neglect. In any event, however great or small the task may be, the cultivation must be accomplished, or this, the most troublesome and inconvenient cause of speech-blundering, a weedy, tangled, and lumpy state of mind cannot be remedied. We are not now concerned with faults of the motor apparatus or mechanism of the voice; and, excluding these, it may be asserted that, of all causes of hesitation or error in speech which lie, so to say, deeper than the surface, the neglect of self-control in thought is the most common and, in many senses, the most mischievous.

If a person who has previously been an easy and fluent speaker begins to hesitate in his utterance, there is generally reason for anxiety. Supposing the general health to be good, and nothing specially notable to have happened in the life of the individual which might have produced what is commonly called a "shock" to the mind or the nervous system, there is probably some physical or mental disorder in the background, to which attention should be directed. If the cause be physical, the attempt to speak will generally be accompanied by trembling or twitching in the muscles of the mouth, the lips, the nose, or the jaw. Should any such symptom be perceptible to friends, or self-detected, it will be wise to seek medical advice without delay, because it may be produced by conditions the most important, or

comparatively trivial, and no one except a skilled practitioner can determine from which of several sources the agitation springs; whether it indicates mere weakness or serious disease.

Commonly, when there is none of this trembling or twitching, and sometimes even when these are present, the hesitation is mental. Either the mind is too busy with a crowd of thoughts to maintain proper command of the word-finding function, or that faculty is so enfeebled that it seems incapable of any reasonable activity in the service of the Will. It is quick enough in the response to influences which have no right to usurp control, but when the master-spirit of thought, the Judgment ruling by the Will, issues a mandate, the faculty is powerless to obey. This comes of a riotous or vicious habit of thinking. The mind-weakness which results from the terrible error of mental dissipation, whatever the direction in which the thoughts are permitted to disport themselves, is one of the most perilous conditions of exhaustion into which the faculties of a still sound brain can be allowed to sink. It is a state of which the mind in danger is itself conscious long before any indication becomes recognizable by others. Hesitation in speech is one of the earliest external symptoms which indicate this malady, but when that occurs, the weakening power has generally been in secret operation for a length of time sufficient to accomplish serious mischief; It is not, as a matter of fact, too late to mend matters;

but the individual who has permitted his mind to pass into this condition has incurred a great peril.

This is a point on which it is necessary to speak plainly. Habits of musing, brooding, or conjuring up mental pictures and scenes in which the thinker is himself an actor, and into which he gradually brings his faculties of imagination, and even his sensations, are the overlooked, the unconfessed, perhaps the unrecognized, causes of by far the larger number of attacks of "insanity." And, though it seems cruel to say so, the great majority of poor creatures, especially the younger and middle-aged persons, who with wrecked minds drag out weary years in lunatic asylums have themselves to thank for the experience. Any one of a score of existing causes may overbalance the mind or occasion the outbreak and determine the particular form the mind-malady ultimately assumes; but the predisposing cause which renders the disaster possible and entails all the evil consequences is the morbid habit of allowing the thoughts to wander uncontrolled, at first innocently, then in forbidden paths, and finally wherever the haunting demon of the inner life, a man's worse nature, his evil self, may lure or drive them!

The habit of pre-occupation which sometimes shows itself by hesitation in speech is less dangerous than weakness, but it should not be neglected. Having "too much to think about" is not so bad as having exhausted the power of voluntary thought, but it is an evil. "Too much" does not always mean more than

the mind *ought* to be able to receive and deal with. It is quite as often too much for the defective discipline of thought maintained, as really more than a due quantity for the mind engaged if the business of thinking were properly conducted. There is a marked tendency in modern education—and it increases each year—to neglect the training of minds. The subjects which were principally useful for purposes of mental development and exercise are being eliminated because they do not commend themselves to the commercial instinct of the day as producing marketable information. Greek, Latin, mathematics, and the like, are not possessed of a high value in the mart of commerce or on 'Change, and they are therefore lightly estimated.

We are beginning to reap the fruit of this time-serving policy in education, and it takes the form of a general break-down of young minds when set to any duty which involves dealing with a crowd of thoughts at once. The untrained and disorderly thinker cannot choose his words, he has "no time" to arrange them, and can seldom find them when wanted. He is "thinking of something else." It has come to be thought rather clever to be "abstracted," and "so engrossed," "with many things to think about!" These are the pitiful excuses offered by a generation of incompetent and confused thinkers when their speech betrays them. A clever talker will often bridge over the gap between two right words in place of interposing a wrong one. It is amusing and, in a certain sense, interesting to

notice how admirably this is done by self-possessed though confused speakers ; but the evil of disorderly thought lurks behind, and may be detected through the flimsy, though ingenious, artifice.

The remedy for a growing hesitancy in speech, when not the result of serious mind-weakness—and the person affected is generally secretly conscious of the cause—is a better method of thinking. The first effort must be to preserve greater calmness : the second, to be more orderly in thought. There is a process in thinking which is the counterpart of dotting the *i*'s and putting in the stops in writing, or of knotting the thread and “fastening off” securely in needlework. If this be neglected, as it commonly is by what are called rapid—another word for careless, reckless, or impetuous—thinkers, entanglement and confusion in thought, showing themselves in hesitation and errors of speech, are inevitable.

Verbal blunders are generally due to confusions of thought, but sometimes to disease. It is important to distinguish between the two varieties of this fault. The former is a matter for self-improvement, the latter will require medical aid. If the mistakes made seem to follow no particular line of error—if they are, so to say, general or capricious, the wrong words substituted for what it was wished to say being taken at random, perhaps from some other sentence at the moment darting across the mind—the “confusion” may be safely set down as one to be cured by mind-discipline. If, on the contrary, particular words, previously familiar and ready

at hand, are forgotten, certain numbers dropped out of memory, and a sort of method seems to determine the occurrence of faults in speaking or writing, the matter may be more serious, and advice should be sought. It is a curious feature of the early forms of speech-disorder springing from physical sources—for example, incipient disease of the brain—that particular elements of knowledge seem to be effaced, and special processes of thought or reasoning can no longer be performed, although the great mass of mind-work goes on unimpaired.

A world of trouble would be saved if, in all mental derangements, apart from brain-disease, persons who feel things going amiss with them (and I am convinced this premonition of mind-disorder is a common experience), whether the sensation be one of “irritability” or of “confusion,” would undertake of their own free motive, to cure the evil by subjecting the consciousness to a regular course of training. The best plan is to set the mind a daily task of reading, not too long, but sufficiently difficult to give the thoughts full employment while they are engaged. This should be performed at fixed hours. Perfect regularity is essential, because the object is to restore the rhythm of the mind and brace it up to higher tension. When, as in the class of cases we are considering, hesitation and errors in speech are the characteristic symptoms of a break-down or impaired vigor of mind, much good will often be done by reading aloud for an hour or more daily to the family.

It is not only useless but harmful to read aloud when

alone; the mind conjures up an imaginary audience, and this habit of "conjuring up" things is one of the short cuts to insanity which should be carefully avoided, more particularly by those who are most expert in the exercise—the highly imaginative. Another drawback consists in the fact that when a person reads aloud, without a real audience to engross that portion of the thoughts which will wander from the subject, the mind becomes engaged with the sound of the voice through the faculty of hearing; and this paves the way for other mischief. It is by gradually substituting in fancy, and then mistaking, their own voices for those of other beings, that the weak and morbidly-minded become impressed with the notion that they are honored or plagued, as the mood may determine, with communications, super or extra-natural—which are in truth the echoes of their own imaginary utterances.

By reading aloud any healthy and improving work which is so interesting as to engage the thoughts, the strained connections between thought and speech will be relieved. Properly employed, this is one of the most patent and effective of remedies for disorders of the faculty of speech; but it is essential to success in the experiment of self-cure that the book read should be of a nature to interest, and sufficiently difficult to hold the attention. In some cases the exercise is rendered more effectual by reading aloud in one language from a work written in another—for example, a French book to an English audience. This gives practice in the choice of

words, and brings the memory into play, the two faculties it is desired to develop and strengthen. Hesitation and errors in speech are of great moment, view them as we may. In their less serious forms they demand a vigorous effort for self-improvement; in their more grave varieties they portend the existence of perils to brain and mind.

LOW SPIRITS.

THERE is enough in the daily experience of life to depress the feelings and rob the mind of its buoyancy, without having to encounter lowness of spirits as a besetting mental state or malady. Nevertheless, it so frequently assumes the character of an affection essentially morbid, attacks individuals who are not naturally disposed to despondency, and gives so many unmistakable proofs of its close relations with the health of the physical organism, that it must needs be included in the category of disease. The constitutional melancholy which distinguishes certain types of character and development, is a setting in the minor key rather than depression. Within the compass of a lower range, individuals of this class exhibit as many changes of mood as those whose temperament is, so to say, pitched higher, and who therefore seem to be capable of greater elation.

It is important to ascertain at the outset whether a particular person upon whom interest may be centred is not naturally characterized by this restrained or reserved tone of feeling! Unhealthy conditions of mind are generally to be recognized by the circumstance that they offer a contrast to some previous state. The movable, excitable temperament may become fixed and seemingly unimpressible, the self-possessed begin to be irritable, the calm, passionate. It is the *change* that attracts atten-

tion ; and when low spirits come to afflict a mind wont to exhibit resilience and joyousness, there must be a cause for the altered tone, and prudence will enjoin watchfulness. Mischief may be done unwittingly by trying to stimulate the uncontrollable emotions.

There are few more common errors than that which assumes lowness of spirits to be a state in which an appeal should be made to the sufferer. We constantly find intelligent and experienced persons, who show considerable skill in dealing with other mental disorders and disturbances, fail in the attempt to relieve the pains of melancholy. They strive by entreaty, expostulation, firmness, and even brusqueness, to coerce the victim, and prevail upon him to shake off his despondency. They urge him to take an interest in what is passing around, to bestir himself, and put an end to his broodings. This would be all very well if the burden that presses so heavily on the spirit simply lay on the surface, but the lowness of which I am speaking is something far deeper than can be reached by "rallying." It is a freezing of all the energies ; a blight which destroys the vitality, a poison that enervates and paralyzes the whole system.

It is no use probing the consciousness for the cause while the depression lasts—as well look for the weapon by which a man has been struck senseless to the earth, when the victim lies faint and bleeding in need of instant succor. If the cause were found at such a moment, nothing could be done to prevent its doing further mischief. Supposing it be discovered that the mal-

ady is the fruit of some evil-doing or wrong management of self, the moment when a crushed spirit is undergoing the penalty of its error is not that which should be selected for remonstrance. It is vain to argue with a man whose every faculty of self-control is at its lowest ebb. The judgment and the will are dormant. The show of feeling made by the conscience in the hour of dejection is in great part emotional, and the purposes then formed are sterile. The tears of regret, the efforts of resolve, elicited in the state of depression, are worse than useless; they are like the struggles of a man sinking in a quicksand—they bury the mind deeper instead of freeing it.

The state of mental collapse must be allowed to pass; but here comes the difficulty; the moment reaction takes place, as shown by a slight raising of the cloud, it will be too late to interfere. The mind will then have entered on another phase not less morbid than the depression which it has replaced. There is no certain indication of the right moment to make the effort for the relief of a sufferer from this progressive malady. The way to help is to watch the changes of temperament narrowly and, guided by time rather than symptoms, to present some new object of interest—a trip, an enterprise, a congenial task—at the moment which immediately precedes the recovery. The soul lies brooding—it is about to wake; the precise time can be foreknown only by watching the course of previous attacks; whatever engrosses the rousing faculties most powerfully on waking,

will probably hold them for awhile. It is a struggle between good and healthy influences on the one hand, and evil and morbid on the other. If it be earnestly desired to rescue the sufferer, the right method must be pursued, and wrong and mischief-working procedures—among which preaching, persuading, moralizing, and rallying are the worst and most hurtful—ought to be carefully avoided. When the thoughts are revived and the faculties rebound, they must be kept engaged with cheering and healthful subjects.

There is no greater error than to suppose good has been accomplished when a melancholic patient has been simply aroused. The apparently bright interval of a malady of this class is even more perilous than the period of exhaustion and lowness. The moment the mind resumes the active state, it generally resumes the work of self-destruction. The worst mischief is wrought in the so-called lucid interval. The consciousness must be absorbed and busied with healthful exercise, or it will re-engage in the morbid process which culminates in depression. The problem is to keep off the next collapse, and this can be accomplished only by obviating the unhealthy excitement by which it is commonly preceded and produced. Healthy activity promotes nutrition, and replenishes the strength of mind and body alike; all action that does not improve the quality of the organ acting, deteriorates it and tends to pervert normal function.

The continuous morbid state of melancholy is pro-

gressively built up of successive attacks of lowness and despondency. It is in the intervals of seeming relief, while this deadly work is in progress, that the cause may be discovered, and probably removed. In most cases the sufferer is conscious of the way the depression has been brought about, or of the train of reflections by which it has been ushered in; but it is vain to hope, and a mistake to try, to elicit the fact by questioning. The existence of any known cause will be repudiated. Unless the patient becomes his own physician, there is little chance of a direct cure.

The mind commonly varies in mood with the state of the body, and when energy is exhausted, the impulse or flow of the animal spirits is checked. Depression often springs from a physical cause, and if no mistake were made in dealing with it, small mischief would result. Unhappily, serious misconception prevails. It has been discovered that by the use of a stimulant the reserve of nervous strength which nature has designed to act, not merely as a resource in emergency, but as the foundation stock of energy, the basal cause of resilience—as the contained air of a bagpipe—may be pressed into the service of the passing moment; and careless of the ruinous impolicy of this resource, stimulants are administered, and the excitement produced is mistaken for healthy action. The exhausted brains, irritable nervous systems, impaired intellects, incapable of any useful work, and the blighted lives, of those who resort to this pernicious palliative for low spirits, should warn the

sufferer inclined to try the expedient, and act as a deterrent to friends searching for a remedy. Lowness is exhaustion, and anything which tends to use up the reserve of strength, must ultimately increase the evil it is meant to cure. By stimulating instead of nourishing the brain, the mind is, in process of time, reduced to a condition of lasting incompetency, whereas, without such mistaken assistance, it would, probably, recover its buoyancy.

There is always danger of converting a mere temporary suspension of function, dependent upon recoverable debility of an organ, into permanent incapacity by pressure of excitement, while the lapse of power continues. The peril is especially great in relation to functions of the brain. It is therefore a measure of common prudence to treat the state of low spirits as one of temporary exhaustion, and to give time for recovery by the process of brain nutrition. If a mind is conscious of having passed through one cycle of elation and depression, it should avoid the cause, whatever that may have been. It is always a wretched, and generally a ruinous bargain, that a debased judgment makes with self for the purchase of a transient pleasure. The prudent will not thus barter mental strength and sanity for a passing distraction. It matters little what the dissipation may be, except that some forms of self-gratification ruin body and mind together: however unnatural, or untimely, or inordinate, excitement is brought

about, it acts in the same pernicious way, impairing, and at length destroying, the vitality.

It would be difficult to name any state or mood so commonly deplored and little understood, as this we are considering. Men and women may drag out weary existences in sorrow and difficulty, enduring that most poignant of pains, the heartache, without suffering from this malady. The depression they experience is rather that of crushing and pressure than *exhaustion*. The mind makes an instant effort to rise when a gleam of hope, however weak and evanescent, glints across the path. It is astonishing how elastic are the healthy spirits, and with what ready energy they recover when relief comes. Meanwhile, the loss of resilience which supervenes on repeated exhaustion increases with each attack. The truth about this lowness will never be known, unless its real nature is recognized. Alienists speak of "rotary mania," in which paroxysms of excitement and periods of melancholy succeed each other. This is only an intensified development of the state we are speaking about. Periodic attacks of low spirits—call the mood by what name we may—are morbid manifestations of the same kind, though less in degree, and as yet unformulated.

Let those who suffer from this infliction beware; let them above all things, recognize the nature of the malady, and foresee its issue. Let them also realize how completely, at the outset, the prevention of the evil lies within the scope of their own powers of self-

help. When once the disease has passed beyond this early stage, it rests with others to help; and if they will ponder the hints here thrown together, they may be able to avoid doing mischief, and perhaps lend lasting aid. Two opposite extremes are to be avoided with equal care—doing too much, and doing too little. The error of interference in cases where meddling must be mischievous must be great; but the fault of standing by idly while poor folk drift into hopeless melancholy or dementia is greater. It needs extraordinary patience and a large share of natural intelligence to determine when and how to interpose. I have tried to show that the time must be judged by the period of the attack rather than the symptoms; and it follows from what has been said that the endeavor must be to lead the mind back to health by new paths which shall awaken new sentiments and call up fresh impulses. The two most deadly perils to be avoided are despondency and quackery. There is always hope in Nature *loyally obeyed*, and despair in “special” treatment, however sagaciously applied.

TEMPERS--GOOD AND BAD.

BAD temper, or, more accurately speaking, want of temper, is one of the most regrettable and the gravest defects of character. The explosive irritability that makes a man "boil over," as the saying is, "like milk," when heated by the slightest provocation, cannot be set down as by any means the most serious form of fault. It stands in the same relation to real malignity as, what is commonly called, "nervousness" to cowardice. The man who starts at the cracking of a piece of furniture may not flinch before the onslaught of a deadly foe; trembling at an unexplained sound or shadow, he may stand with a face of flint when known danger has to be encountered. In the same way the superficially excitable are often the most self-controlled and imperturbable when the first outburst of passion has, so to say, cleared the atmosphere. Such temperaments may not conduce to the easiest relations and the smoothest intercourse in domestic or social life, but they are incomparably more compatible with the requirements of genuine friendship than many of the placid and inscrutable mental constitutions not so readily understood.

Temper of mind and character is something akin to the tension of strings in a musical instrument, or the temper of steel. If the stretch be equally distributed, the sounds produced, or the cohesion and elasticity pos-

sessed, are well formulated and trustworthy. If there be faults in the quality or character, the vibrations fail to emit a true tone, and the strength is treacherous. In short, temper is an outcome of personal constitution in which the separate qualities and the mutual reactions of mind and body play a conspicuous part. To grasp the subject in any scientific sense it would be necessary to take into account more of the mental and physical properties than can be comprehended within the limits of a brief paper. Let us rest content with a cursory glance at some of its more practical phases.

The emotional part of man's nature seems to lie near the surface, and responds most readily to those external impressions which act superficially. This is why "feeling," in its popular sense, affords no certain measure of the inner and deeper qualities of sympathy and benevolence. The sentimentality expressed by the emotion may be great when there is little or no real interest or kindness. The surface is stirred by the passing breeze, but the depths are sullen and still. On the other hand, a deep current of genuine feeling beneath may impart so much motion to the whole that the surface will be less responsive to external influences, just as the flutter of a falling leaf may ripple the mirror-like pool, while a stone hurled into the strongly running stream will scarcely disturb it.

The annals of crime curiously and painfully illustrate the value, or rather worthlessness, of what is called "feeling." Not a few of the most malignant and cruel

murders have been perpetrated with remorseless ingenuity, occupying months or even years in elaboration, by men and women of highly emotional natures, and exhibiting traits of acute sentimentality and quickly responsive feeling. Some of the notorious poisoners have been persons of almost preternaturally sensitive organization. Nothing therefore can be inferred from the mobility of a temperament as to the qualities of heart that underlie the demeanor. Nevertheless there ought to be a general accord between the upper and lower strata of the character, and, if the psycho-physical constitution be well grown and tempered, there will be conformity.

Tempers are "good" or "bad" as they hold the qualities, the properties of mind and body in unison. It is too much the practice to judge temper less by the general character than by its accidental peculiarities. If the temper always, or even commonly, reflected the character, of which it is only a quality, this rough and ready method might be permissible; but that is rarely the fact. The majority of mankind have been, so to say, beaten into shape and molded by associations. The result of this education by circumstances is found to be a heterogeneous rather than a perfectly consistent character, and without homogeneity there cannot be an accurate and equable temper. "Hasty" tempers are the product of an irritability that often, if not generally, lies on the surface. The fault is nearly always due to some want of conformity in the relations of mind and body;

one is weaker than the other. The weak of body are irritable because their physical powers do not instantly and adequately fulfil the behests of the mind.

Perhaps there is no more persuasive evidence in support of the belief that the brain is only the instrument, not the source and factor, of mind, than the impatience with which the Will overrides, and the intolerance with which it treats, the brain-weakness and incapacities of which the mind is self-conscious. Take, for example, the irritability begotten of a sense of humiliation and vexation because it is impossible to encounter the ills of daily life with greater equanimity—a common cause of irritability, which is seldom understood, and for which few persons make allowance, though it is extremely painful to the sufferer. What is this temperament but a mind irritated by the weakness or imperfection of its own brain-power? The individual is irritable because he is irritable. Cause and effect are confounded, and the consciousness is embarrassed by the inability to extricate itself from the tangle. Those who are worn by pain or worrying distress of body or mind know by bitter experience how terrible this irritability is; and how small is the sympathy to be expected from those around. A most painful self-consciousness of this kind is that endured by persons in seeming health but of weakly physical constitution, and those who are the victims of secret suffering. The struggle to be calm, to exercise self-control, to blunt the sensibility to petty annoyances, to oppose a bold and courageous front to

circumstances, is exhausting, and matters grow worse instead of better, despite the effort and wasted strength. It may be some consolation, and even helpful, to those affected with this form of irritability to know that their peculiarity is not wholly unrecognized, and that it arises from *bodily* causes, although the experience is mental.

The weak or small of mind, on the contrary, suffer less inconvenience from their irascible tempers than they inflict on those who are exposed to their fury. The full-blooded and passionate have generally more animal force than they know how to keep under proper control. The superfluous energy must find a vent, and provided always that this can be accomplished harmlessly, the explosion, though unpleasant, is not to be regretted. Vigorous constitutions caged by local disease or disability are especially prone to this form of outbreak. In the case of prisoners it is often developed to the dimensions of a periodic malady, and, the storm being misunderstood, is too frequently punished as a new crime or intentional act of rebellion, whereas it ought to be treated as an explosive disease.

The remedy for this last-mentioned form of "temper," whether the mind be healthy but small, or morbid or unoccupied, which is much the same in effect, should be sought in work. The physical force needs to be utilized, and it will be well if it can be turned to account with some worthy purpose and result. If the "Bengal tigers," and the passionate folk generally, of all ages and conditions of life, who storm and rage through the

world, to the discomfort of those with whom they are brought into contact, could be supplied with congenial occupation, and a vent for their energy in some useful physical enterprise, they would be spared many regrets, and those around them much needless annoyance, and even injury. The self-cure of this temperament should take the form of exercise, of sufficient quantity and kind to give the body more work, and the mind better command of the organism and machinery for which it is responsible.

The reverse order of temper—the sullen and unimpressionable—is generally to be regarded with distrust or anxiety. There is a certain stolid temperament, the complement of stupidity, of which no judgment can be formed except from the character as a whole; it may be either the fruit of general inertness, or a lack of quick sensibility, under which lurk the vices of pure animalism. When, however, we find a cold, immovable exterior, with indications of quick intelligence behind, there is reason to mistrust appearances, and cherish some fear of the reserve maintained. It would not be universally just, but it is generally true, to say of these mysterious temperaments that they are dangerous. The moral nature seems hide-bound. The inner being, the “heart”—call it what we may—is not in natural relations with the outer world; companionship, in any real sense, is difficult, and confidence, unless it has been engendered by long observation of conduct, is impossible. The temper *may* be stable, but it is not trusted, because

it lies beyond the reach of ordinary social tests, and affords none of the familiar and accepted indications of character. It is like a barometer with the face covered. The mercury may be duly affected by the external conditions, but there is nothing to show that it is, and the individual is a moral sphinx.

When an immovable temperament is allied to a kindly and honest nature, the individual is at first regarded with suspicion, if not dislike; and if, in process of time, he comes to be understood, he is respected rather than loved. There can be no question that this frigid, insensible exterior, with an unimpassioned character, is to be regretted. Those who feel themselves dissociated, as it were, from those around them by the lack of average sensibility, will do wisely to cultivate the emotions, at least so far as to obtain command of the faculty of expression. It is a misfortune to be so reserved that confidence cannot be inspired, even when the real feelings are genial and benevolent. Sometimes this reserve is simulated rather than actual. An acute sensibility may be repressed by the spectacle of emotional display, and conduct known to be at variance with the actual character, in others. The observer represses his own "feelings," and by degrees they become immovable.

Occasionally the like effect is produced by contact with natures uncongenial or insincere. The man with a seemingly cold and insensate temperament has in self-defence, or under the influence of a strong feeling of aversion, retired into himself, and is henceforth appar-

ently immovable, though not really unmoved. In the study of individual character, it is necessary to take all these possibilities into account, and make due allowance for every factor contributing to the general result. The complexity and delicacy of the task naturally render misconceptions probable; and not a few of the characters and tempers we encounter are what mistake has made them. The honest and sturdy mind will struggle against the force of circumstances, and break down the barriers accident may have raised around it. In this work of correction, faults of temper may be amended, while false impressions are removed.

The *really* sullen temper probably no sort of treatment, addressed to the mere remedying of surface defects, can improve. It is the almost constant counterpart of an unsympathetic nature, selfishly intent upon its own secret ends and purposes. The isolation at the surface is the reflex of isolation at heart. The lack of response to appeals from without is due to the fact that their force is not felt. There is no expression of feeling because there is none to express. The self-consciousness is engrossed with its own concerns, and unmoved by those considerations of regard for the outer world and its affairs which give shape to the anxieties of hope and fear that stir the emotions and influence the conduct of less obdurate beings. The combination of a sullen temper with an intelligent mind argues thorough selfishness of the lowest type, which no mere change of manner can transform. It does not follow that the inner nature

with its motives and impulses must be malignant, but they have no direct relations with the surroundings of the individual, and are neither responsible to the mute appeal of suffering nor sympathethic with the sorrow or happiness of others.

It would be wrong to say that the world lays too much stress on mere peculiarities of "temper," but it cannot be denied that the prevailing method of forming an estimate is unsound. Idiosyncrasies of temperament are not immediately under the control of the will, and it is well that this should be so. Direct attempts to reform vices of temper are therefore commonly unavailing. The aim should be to amend those defects of the inner character out of which the faults of manner and method spring. Irritability should be cured by attention to the physical health and avoidance of habits of thought which leave the mind a prey to the caprices of fortune, or render it the creature of circumstances. To most minds the cultivation of emotional sensibility is a mistake. Unfortunately the conventional developments of taste, especially that of the dramatic instinct—which all highly sensitive natures possess—give impetus to the growth of sentimentality, and, unless the "heart" be as tender as the "feelings" are acute, there is a perpetual peril that the outer temperament will cease to represent the inner consciousness, so that the emotions no longer express the deeper sentiments; and, when this happens, irritability of temper and insincerity of character are quickly established.

True temper, in the best and only worthy sense, implies perfect truthfulness and consistency. If the heart be right, the temper may be improved by acquiring more complete control of the emotional nature; but improvement must begin *within* and work outwards. If the outside of the cup and the platter be cleansed, while the interior is foul, the pretended improvement will not only be unreal, but it will consist in the assumption of a fictitious calm more mischievous than the wildest vagaries of the uncontrolled mind. Temper is a quality of order and self-management which, to be natural, must spring naturally from an orderly and well-disciplined nature; and, unless it be thus produced, it is not *temper* at all, but the counterfeit presentment of a quality; worse than valueless because false, and fostering insincerity. Strong and deep feeling will generally seek warm expression in telling tones and vigorous deeds. The glamour of judgment which enforced restraint casts over a nature practiced in self-control is only excellent when passion is ruled by reason rather than curbed by policy or a cold, passionless sentiment of self-interest and esteem. The expert novelist endows his consummate scoundrel with perfect temper, while he credits the guileless hero with an impulsive and generous emotional nature which hardly brooks control. In the main, the principle embodied in this method of portraiture is true to nature, albeit the artifice is somewhat hackneyed and apt to be exaggerated in detail.

The Supreme Ideal of Perfect Humanity presents

entire sincerity as the first feature of excellence, and a faithful expression of the deeper traits of the character completes the picture. The moment consistency is marred either by excess of seeming emotion on the one hand, or by artificial restraint on the other, harmony and every claim to respect for integrity are destroyed.

MENTAL LANGUOR AND LIST- LESSNESS.

THERE is a mental trouble to which the scholar or student is expressly prone. It attacks him with little warning, and cripples the sinews of endeavor. His ambitions then seem unattainable, the prizes of life hang out of reach, the fruit so longed for seems sour, the game not worth the candle. Not a few great writers have described such experiences. It is not precisely a condition of dejection or low spirits; nor yet is it one of exhaustion or overstrain; rather it is a sense of languor or mental lethargy. Everything seems an effort. The stimulus to which the faculties are wont to respond is efficacious no longer. The will to work is gone.

This state of mind is, as we have said, one to which studious persons are particularly liable. A thoughtful writer (Dr. J. A. Wilson) has said of it, "It is the scholar's great affliction; it is bred, with thought, beneath the brow that never sweats." While it may not last long, it is apt to recur often. The editor, busy at his desk, suddenly feels the fatal influence steal over him, his grasp on his subject weakens, the pen drops from his hand, his ideas move sluggishly or seem to escape him altogether; he is utterly graveled for lack of matter.

The lawyer, listening to his client's story, discovers that

he is not following it ; his mind refuses to seize and apply to it the principles of the law ; his thoughts wander and grow hazy ; he wonders whether he will be able to avoid yawning in his client's face ; a sort of aversion to the whole matter possesses him, and he feels that the utmost he is capable of is to get rid of the importunate visitor without betraying himself.

So it is with the college student, eagerly cramming for his examination. Just at the time when he should put in double work he is aware of an irresistible inclination to lean back in his chair, throw away his books, and let his thoughts idly wander on fruitless and inane objects. The very power to make the effort to resist this seductive influence is wanting. The stirring music of the coming years, which ordinarily stimulates him, sounds distant and feeble. Rather the subtle strain of the lotus-eaters whispers in his soul—

“Death is the end of life: ah, why
Should life all labor be?”

This is more especially a malady of youth. With some it recurs at certain hours of the day, with others at certain seasons of the year ; with some it is but slight and occasional, but with others it is a serious matter, interfering with their usefulness and much more with their happiness, for this mood is often the affliction of earnest and conscientious workers, men of real ability, great industry, and corresponding ambitions, and to them it brings not only loss of time, but distrust of themselves

—harassing doubts as to their own competency. They reproach themselves with inefficiency; they confound this peculiar condition with indolence, and take themselves to task for harboring inclinations to laziness. Such unpleasant reflections pursue them in their more active hours, and cast a cloud over their lives.

It is much to be able to say to such, Be of good cheer; this is one of those mental troubles of no such gloomy significance. It depends on physical conditions, some of the body, some of its surroundings, which if properly watched and respected, will prevent this tendency to languor recurring often or having any serious effect on your life.

To another class, also, such words will be welcome, to those who, watching the youth or the young man, become alarmed at these spells of uncalled-for weariness, this *ennui* of labor in the midst of interesting occupation. To such we can say, Fret not; bide your time; this is a phase of mental development which will pass away as time progresses, if only it be properly understood and intelligently dealt with.

If the symptoms are looked at more closely, this dullness of the faculties will be found to be associated with a heaviness of the head and with an oppression of the breathing, which inclines one to yawn and gape. Sometimes the face feels flushed and the leg falls asleep, as it is called. Occasionally—we may say frequently—there are sensations of uneasiness about the stomach, oppression, or fullness, or hollowness—some of the legion

of disagreeable feelings which attend dyspepsia. The muscles seem flabby and their contracting power gone. The secretions are nearly always irregular or disordered ; the hands and feet may be hot and dry, or else cold and damp ; the bowels bound and other functions scanty.

Such symptoms point to the cause of the trouble. Usually it is no difficult task to the physician to point it out ; it lies direct to his hand. Frequently it is such a common matter as lack of sleep, a late supper, undue excitement, cessation of accustomed exercise. The change of habits from an active outdoor life to one of indoor and sedentary customs, is a reason often sufficient to account for such attacks. The abuse—which is often synonymous with the use—of tobacco is responsible for them at times. Again, in not a few cases, this languor is but a form of hunger ; when it is apt to come at a regular hour previous to meals, this is almost sure to be the case. The nutrition of the system is below par, its fuel is failing, and this is the sign it gives in the brain-worker instead of the true sensation of hunger felt by the muscle-worker. An English physician calls it the hunger of the professional man.

But there are cases which none of the above reasons explain. Instead of searching within, let us then look without. Defective ventilation, a close re-breathed air, one whose oxygen is consumed by gas-lights and people, is a very fertile source of the trouble. The inefficiency of both teachers and pupils in many a school-room, is easily traceable to this neglect. They are oppressed

with mental languor, because their blood is impure. This vitalizing fluid on which the activity of the brain so directly depends, has no chance to rid itself of its worn-out materials, and to brighten and freshen itself with the necessary oxygen.

Again, there are certain states of the atmosphere which greatly tend to the production of mental languor. Many sensitive people are quite unable to do their best in a foggy day with a low barometer, or while the still and sultry atmosphere of a summer day is gathering the thunders for a storm. Even the lower animals at such times appear to share in the general sense of depression. Is it the ozone that is at fault, too much of it, or too little of it? Well, in fact, no one knows, but for the present we may say something is wrong with the ozone.

And now for the question, what is to be done? What has already been said as to the causes will supply some hints. But let us go more into detail.

It is safe to say that what is usually done is quite certain to be wrong.

The great Goethe suffered more or less from this mental trouble, and he tells us in his *Conversations* that his rule was, when he found this disinclination to work stealing over him, to brace himself all the stronger, and *force* himself to do precisely that toward which his disinclination was strongest. Was he wise in this? We think not. Such violent measures are indeed the recourse of many determined minds; but it is at their great peril, and often to their great damage.

Another plan is to call in the aid of a mental stimulant, a cup of strong coffee, a glass of some alcoholic beverage, a powerful nervous tonic as quinine or nuxvomica. This we are sure is unwise, deleterious, seriously damaging. It amounts, as the old saying is, to burning the candle at both ends. It is whipping up a jaded steed, already weak from want of food.

What should be done should be with a twofold purpose: first, to relieve the immediate trouble; next, to prevent its importunate recurrence. For the first, a complete change of the current of thought, at least for a little while, is needed. The mental appetite is staling with monotony—give it another dish. Drop the subject, and take up another. Better still, cease mental work for a half-hour; a brisk walk in the open air, a light conversation on indifferent topics, a bath and an active rub-down will, in many cases, restore the wonted energy. In other instances, as we have said, nourishment is needed, and in these nothing is better than a cup of hot *consommé*, with a raw egg stirred in it; or, in summer, a plate of ice-cream and a biscuit. If the spells come on at regular hours, the course of the day's work should be laid out differently, so that these hours should be occupied with either physical exercise or a different kind of mental labor from that which hitherto occupied them.

For the general prevention of this trouble, the life should be subjected more strictly to sanitary rules. Plenty of sleep is demanded, the meals regular and moderate, excitement avoided, moderately laxative min-

eral waters freely used, narcotics and stimulants discarded, the mental faculties employed with steadiness, but not over-driven. If, when these simple and familiar preventive measures are observed, the attacks do not quite or almost disappear—if they continue, or even increase—it is time for more decided steps. The pen and books must be laid aside, the study shut, the office locked, and health sought in the keen air of the mountain-top, or in the free breezes of lake or ocean. Vain and perilous is the attempt to fight the battle out; the foes the man has to contend with are those of his own household—nay, they are more than that—they are those of his own soul; and, in any such contest, the danger is imminent that they will gain the day. Here is where prudence is valor and retreat is victory. What is the defeat we thus not obscurely intimate? Let it be put in the words of one of the greatest living writers on insanity, Dr. Daniel Hack-Tuke: “One of the early warnings of danger of a mental break-down is an inability to do the same amount of mental work as before, and a powerlessness of even reading an ordinary book requiring the slightest continued attention, inaptitude for the duties of life, *listlessness*.”

MORBID FEAR.

IN all times and in all nations bravery in man has been esteemed, cowardice contemned. There is a widespread opinion that in modern life personal valor has diminished. Some say it is owing to long periods of peace, others to our modes of warfare, which, while not less destructive than formerly, do not lead to personal encounters.

Certain it is that morbid and groundless fears are a common mental trouble of very many persons. The dread of something or other—often they hardly know what—haunts them. The sense of impending misfortune makes them miserable. It may be something quite absurd, or something very possible of occurrence—something as unlikely as to be struck by lightning, something as inevitable as natural death—the dread is the same.

Nor is this mental trouble confined to feeble and naturally timid persons. Not unfrequently it seizes and overmasters those heretofore of determined character and undaunted hearts. It is then indicative of some physical or mental disorder which is present or impending. Often it is associated with dyspepsia, often with heart-disease, not rarely with nervous exhaustion from over-work or loss of sleep.

Occasionally it assumes, even in strong minds, absurd, ludicrous, and superstitious forms. A New York

merchant, who was accustomed to walk down Broadway every morning for years, always crossed the street to avoid a certain stone flagging; he could not summon up courage to walk over it, on account of an indefinable terror which he could not account for. Dr. Johnson was afraid to enter a house unless he placed his left foot first on the sill; not out of superstition so much as a fear which he could not explain. Instances are not uncommon where people go to visit a doctor about their health, and, having reached the office door, are afraid to ring the bell. Active business men, who have been accustomed to decide on important affairs and take bold ventures, become timorous and anxious about trifles.

These groundless terrors usually take some particular form, and while the sufferer may be intellectually conscious that they are without foundation, they, in spite of that, have such a hold upon his imagination that they distress and unman him beyond what one would suppose. A medical writer, Dr. Beard, has had the curiosity to collect and classify these various fears that attack persons who cannot be said to suffer from any distinct mental malady. One common form is the fear of lightning, or rather of thunder-storms. Persons not unfrequently are so appalled by the strife of the elements in these restorations of the atmospheric equilibrium, that they close the doors and windows, darken the rooms, wrap their heads in shawls, and in other ways try to shut out all knowledge of the sights and sounds which, to them, are clothed in such terrific forms. Yet many of these persons are

highly intelligent, and, indeed, undoubtedly brave. We know an artillery officer who has on various occasions commanded a battery with credit, in the heat of action, but who always gives up when a thunder-storm comes, and wraps his head in a blanket to escape the feelings of dread it inspires.

Another fear is that of certain places. We have mentioned above a New York merchant who dreaded to pass over a certain piece of pavement. A German physician describes a fear of traversing open squares or places; other sufferers cannot enter crowded assemblies; others, like "the man of the crowd," whom Edgar A. Poe describes in such thrilling language, have a no less horror of being alone; they must have some one constantly with them, although they have no occasion whatever for their services. It is not unusual to find persons with a great dread of doing some particular thing, though nowise timid in other matters when they acknowledge that the danger is as great or greater. Thus one man cannot prevail on himself to ride a horse, while he does not hesitate to sail a frail skiff in rough water. In another case it will be reversed, and in neither does the personal history of the individual justify the fear.

Hardly any weakness is more common than to find persons unwilling to look out of a high window or over a precipice, no matter how firm a railing there may be. They are afraid—not of falling, but—of *jumping* off;

there is a temptation to them in the sight down the steep side, and they fear they will yield to it. ^

Occasionally this fear of places takes the annoying form of a dread of going to a place where it is quite necessary to go ; or of talking of a topic which it is vitally important should be discussed ; or of seeing some individual whom it is almost imperative must be seen. Examples of all these are, in fact, numerous in our great cities, where men of nervous temperaments are severely worked and over-driven ; and among women whose constitutions are not sufficiently strong to bear up under their physical and social burdens.

We knew a promising young merchant, recently married, and with pleasant domestic and prosperous business surroundings, who conceived a dread of his counting-house, and a horror of discussing the details of his calling. He lived in Philadelphia, and when in Boston would be cheerful, and in apparent health, until some one would begin to ask about his business. He would then, at once, become nervous, timid, and frightened, and soon show such evident marks of distress as to leave room for injurious suspicions. ^

Some persons are constantly worried with the fear that they are in danger of catching a disease, or of falling sick ; others, most illogically, have a great part of their lives made wretched by the fear of death ; others, again, profess that they do not fear death, but have a terrible dread of "in that sleep of death what dreams may come," which, indeed, according to the words of

Hamlet, is the consideration that makes so many prefer the ills they have to a voluntary self-slaughter.

All these, and many similar forms of morbid fear may be consistent with a sound intellect and apparently—often really—physical constitution. They are signs of emotional ill health, not of intellectual unsoundness. They may come on one suddenly, last but a short time, disappear as abruptly, or they may be lifelong torments. They may be wholly dispelled by an effort of the will and the power of reason; they may be dispersed, and, as it were, cured, by medical measures and hygienic observances; or they may resist these and all other means.

In fighting them it is well first to consider whether they have a physical basis. Does the sufferer also complain of dyspepsia, over-work, general debility, latent gout, nervous exhaustion, or similar depressing maladies? If so, his first duty is to makè a clean breast of his mental symptoms to some intelligent and sympathetic medical adviser, and have these shortcomings of the body properly attended to. Often this course alone is all-sufficient to drive away these harpies of fear that infest the day and make the night a terror.

When this is done, or where it is needless to do it, the power of the Will, the strength of Reason, must be summoned to the aid. Much, very much, can be done by a man who is determined to conquer his fears. Many a man enters a battle quaking with terror, but

determined not to let it get the mastery of him, and it does not.

There is a golden phrase of Henry Thoreau's which is worth impressing on every mind, in connection with this subject. It is this: "*The only thing to be feared is Fear.*" Let that be always present to the mind. No matter what may happen, if we do not fear it, all its terrors are gone. And here is a sentence from Carlyle which has the ring of sterling metal to it: "The first duty of a man is still that of subduing Fear. He must get rid of Fear. We cannot act at all till then. A man's acts are slavish, his very thoughts are false, he thinks as a slave and a coward till he have got Fear under his feet." The completeness of his victory over Fear will determine how much of a man he is."

How is he to gain the victory? What strong hand is there to support him in his battle with this dread giant, who, as in the days of the pilgrim Christian, still lurks by the wayside, ready to seize and bolt in the dungeon of his castle the weak and unprotected? There is none other more effective, none so real, none so ever-present as there was then. In the words of Carlyle again, let the man plagued with morbid fears accustom himself "to trust imperturbably in the appointment and the choice of the upper Powers." Nothing is more consoling, nothing more certain to relieve him, than this.

“CREATURES OF CIRCUM- STANCE.”

THERE is a humiliating, though apologetic view of human nature and life, which regards men and women as “creatures of circumstance.” Every philosophy must recognize that both mind and body are influenced in a remarkable degree by their surroundings, and that the conditions of growth determine, or at least largely qualify, their development; but this is far short of saying that man is not only by accident, but by design, simply what the influences at work around him, and the forces that operate on his physical and mental organism, combine to make him. The hypothesis crude Materialism propounds, represents mankind as constituted of lumps of clay cast into the midst of a scene where everything—except the plastic being man—is hard and exercises a moulding power over character, while human nature alone is passive and impressible.

There is always value in a doctrine or view of life which has survived the test of ages, and there can be no question but that there is truth in the dogma of Materialism. Let us see what the measure of that truth really is. We know that as to his physical nature man is, in fact and experience, largely influenced by the food he eats, the air he breathes, and the conditions which compel the development of certain parts of his organism,

while they allow others to lie dormant. The savage, who lives principally on the game he hunts, will be essentially animal in his type, and, while those powers and faculties which are called into action by his pursuits are vigorous, others, not so immediately useful, will be neglected. The like is true of the dweller in cities, who has his food brought to him, and in whose dietary gross substances are to some extent replaced by more refined and less animalizing elements of nutrition; he can scarcely vie with the savage in quickness of eye or fleetness of foot, but he surpasses him in powers better adapted to the needs of civilized life and a higher mental development. The brain is just as amenable to the laws of development as any other part of the body, and the character is, in large measure, the outcome or moral reflex of the brain.

Again, the whole being of man is influenced by the associations amid which he is placed; the sounds, the sights around him, are factors in his personal development. The type of humanity found on the sea coast differs from that encountered in inland districts, and every characteristic form of *locale* produces its special results. Not only does the habit of life affect the organism, but the impression wrought continuously by external objects exerts a controlling formative influence by directing the thoughts into certain channels and, so to say, making grooves for, and giving certain turns and twists to, the mind. It is easy to see how widely different the sympathies and emotional nature must be in the

case of a being brought up amid the wild associations of a boisterous clime, and in that of one bred under the silent, suasive influences of a scene seldom disturbed by the stronger forces of the physical world, and therefore presenting only its milder and more genial phenomena.

Peculiarities of development wrought by the operation of external circumstances on individuals may be reproduced by inheritance in their offspring, and in this way what were at first personal traits come to be family and even national and racial characteristics. These, in process of years, are modified by surrounding influences, changes of scene, and contact or mingling with other types of character, so that at length stock features of development in body and mind are blended or confused, and it is difficult, if not impossible, to trace them back to their several original sources. Thus far we see men and women may be, and in truth *are*, "creatures of circumstance."

The student of nature finds, as he traces the development of body and brain, in the animal kingdom, increased perfection of special organs, side by side with the appearance, or improvement, of certain faculties. For example, as the eye, the ear, the nose, and the tongue and palate and more constantly and perfectly developed, the special senses are found to be present in higher form. In the same way, though not quite so directly, the development of certain portions of the brain is parallel with the exhibition of faculties which constitute the phenomena of mind. The observer is

fully justified in reasoning by induction, and assuming the connection of the physical and mental facts as cause and effect; but he is not justified in pretending to be able to decide which are the causes and which the effects. No law is more clearly embodied in nature than that which makes the development of an organ dependent upon its use.

Well-meaning but short-sighted persons have gone astray and done mischief by rejecting the teachings of Darwin. The doctrine of Evolution finally disposes of the fundamental dogma of the materialistic philosophy by showing that no organ continues to be developed when it has ceased to be used, and none is wanting when there is a need for it. The blacksmith develops the muscles of his arm by use in his trade. The spur of the cock has dwindled down to the mere rudiment of an organ of defence since the animal has been domesticated. The history of life and organisms shows beyond question that the lower animals have in a very marked degree been, in this way, creatures of circumstance, losing what they did not require, and developing organs adapted to their special needs. The simple reasoning of analogy explains that what has happened with the body has happened with the brain. Man has received a highly-developed brain *because* he has also received a mind to use it. Brain has been suddenly developed to a high degree of perfection, for the service of mind, instead of mind being nothing more than the outcome of brain. If the latter were the fact, the chain of development

would have been perfect ; as it is, scientists search in vain for the "missing link." Spirit and mind have appeared suddenly.

If mind were the mere outcome of matter in the form of brain, every one with a large and healthy head-piece should be intellectual. The children of well-disciplined and virtuous parents ought to be docile and virtuous ; unless compelling circumstances made them otherwise, and even then the hereditary leaning to virtue would be evident. We know this is not the fact, and the conviction is forced upon us that brain is not the essence of mind, but only its agent. Meanwhile the mind has no other instrument of expression than the brain ; so that, even if a man with a small or imperfect brain happens to have a large and powerful mind, he cannot *show* himself the possessor of an intellect in excess of his brain-power. The study of cases of idiocy throws much interesting light on this subject. It is found by experts in the treatment of this most pitiable class of human creatures that by discovering an avenue to the mind the intellect may be educated ; in process of time, the results obtained in the way of enlightenment are very remarkable. The instrument existed, but the power behind, which should have brought it into action, was dormant.

Science has nothing to teach which should tend to unsettle the faith of any man in the belief that there is a soul or a mind—call it what we please—behind the veil of the flesh, and to which the physical and mental

faculties of humanity are the means of expression and intercourse with the outer world. The more perfect the instrument, the wider its compass, the better its tone, the higher in point of excellence will be the function it performs; but neither the range of the performance nor its character can be a certain measure of the power behind; the defects observed may be either the fault of the instrument or the deficiency of the moving energy.

We are "creatures of circumstance" up to a certain limit, and circumstances exert a powerful influence on both our bodies and minds; but this fact neither explains nor excuses the faults of individual character—still less does it lessen the weight of personal responsibility. Those who seek refuge from an accusing conscience—reproachful for neglect—in this hypothesis, are looking for protection where none can be found. It is the bounden duty of man to emancipate his being from the thralldom of surrounding influences. It is fortunate when these are good; but no merit can then arise from the effect they produce on his character. The noble part to play is to "get the better of circumstance" and triumph over depressing and distracting forces which war against the interests of the soul.

The infinitely humiliating figment that man's nature is wholly plastic is one which should be repudiated by the instinct of self-respect. We know and feel in our inner consciousness that we can buffet the waves, and struggle long and valiantly for life, even if we cannot reach the shore. Much mischief has been wrought on

weak minds by the craven plea that man is the creature of circumstances. It is time to fling that sinister aphorism to the winds, and replace it by one of bolder and more pregnant import. Man is the *master* of circumstances. Those he has not himself created he can subjugate, and employ as means to his own noble and honest ends.

PART II.

THE SECRET
OF A
CLEAR HEAD.

TEMPERATURE.

SUCH expressions as a "cool head," as "hot-headed," and the like, commonly relate to temperament rather than temperature; but it is essential to a full comprehension of the subject before us that the *rationale* of animal heat should be stated, and the laws that govern the phenomenon of temperature, actual and subjective, at least cursorily, explained.

Heat and the sensation of heat are two widely different states. When, on a chilly day or after washing in cold water, a man rubs his hands until a glow of heat seems to suffuse them, there is a very slight rise of actual temperature caused by the friction; the feeling is principally due to nerve-excitement, produced mechanically by the rubbing. The blood flows more freely into, and through, the parts excited immediately afterwards, as shown by the redness, but the first impression of heat is mainly one of sensation. The feeling and the fact are not even constantly related. A person may feel hot when not only the surrounding temperature but that of his body is low; or, he may feel cold when really overheated. These perverted sensations are occasionally morbid—that is to say, form part of a state of disease—or they may arise from individual peculiarities which, perhaps, render perceptions of a particular class especially acute. On the other hand, there are conditions of

body, and special sensibilities, in which the sense of heat is dulled, and even considerable elevations of temperature are not perceived. It is easy to see how impossible it must be to form a correct judgment of the actual state of heat, either around or within us, by simple sensation.

The animal body makes its own heat, and is so far independent that, if it can be protected from the cooling or heating influences of the outer world, it will maintain an equal and healthful temperature. The source of heat is food, which, in the subtle processes of the living organism, acts as fuel and undergoes oxidation or "combustion." In the absence of sufficient or suitable food, or—what is the same thing in effect—when, from any cause, the normal functions of digestion and assimilation are impaired, the body is not properly heated from within, and the subject feels cold. A great deal has been written about the most suitable food for heat-producing purposes. No doubt it is true that substances in which the fatty elements preponderate have a special tendency to generate heat, but in experience and fact, food that nourishes the body also warms it.

The heating process is not, as was once supposed, worked out by any special organ. Neither the lungs nor the liver forms the focus of combustion; the work is done in detail all over the body, and not in a special centre. The blood that courses through the vessels is not merely a "heat-carrier," but a heat-producer. It holds in solution the elements of food taken up from

the digestive organs, prepared for use, and destined to serve as material, to supply the demand created by the consumption of tissue in the vital functions of the body. Each tissue selects from the blood brought into contact with it, by the wondrous network of capillary vessels, the particular elements it requires. In a rough sort of way, this process of nutrition may be illustrated by saying that it is carried on much as the process of growth in a plant is performed by the selective and appropriative power of the rootlets which strike into the soil, or, in the case of water-plants, lie submerged in the fluid; what is needed is absorbed and assimilated, the rest is allowed to pass. In the course of this chemico-vital proceeding new combinations of material take place and heat is generated.

If the quantity of material appropriated is in excess of the systemic requirements or the nutrition of any part of the body is carried on too hurriedly—perhaps because it has been previously exhausted by over-work, or starved—an excess of heat may be set up either throughout the body as a whole, in which case there is fever, or in a part of the organism, producing what is called inflammation. Disturbance of nutrition, destroying the relations of health, whether caused by “chill,” mechanical injury, or poison, either organic or inorganic, may cause a condition of disease to be established, but when that exists, however caused, the phenomenon of increased temperature is the immediate effect of disorderly nutrition. When from any cause nutrition fails, or is defect-

ive, an opposite, but not less abnormal state—deficiency of heat—results; the chemico-vital processes are not carried on in their integrity, and the temperature of the body is lowered, as in starvation.

Throughout the world, whether man be placed in tropical heat or arctic cold, the temperature of his body must, to maintain health, be preserved at the same point—about 98·4 to 98·6 degrees of Fahrenheit. A very small departure from this universal mean standard constitutes or indicates disease. The external heat is comparatively unimportant, or only of secondary moment, in the economy of nature; we cannot rely upon it for the compensation of differences in the heat generated within the body by the organism. Except for the production of a temporary effect, such as to give time for the re-establishment of the normal temperature in a body chilled, as by submersion, external heat is useless for vital purposes. The only way in which it can act is by preventing the loss of more heat, and giving a slight aid to recovery by warming the surface of the body.

If when a person is cold he goes into a heated apartment, or sits before a large fire, he receives with advantage just as much heat as will bring the skin of his body up to the normal standard; as soon as that point is reached, the organism will begin to labor to get rid of the superfluous caloric, and by sweating the heat must be kept from rising above the standard. All the heat thrust upon the body above 98·6 degs. is waste and mischievous except in so far as it may promote perspira-

tion, which probably helps to work off some of the useless and burdensome, possibly morbid and poisonous, materials that oppress the system. This is how Turkish baths, and "sweatings" generally, do good, by exciting increased activity of the skin, and as it were, opening up new ways of egress for matters which, if retained, might offend. .

So far as the heat of the body is concerned, whether in health or disease, every degree of external heat which is above the complement to form 98·6 degs. Fahr. with the heat of the body itself at the time, is useless and may do harm. It follows that in fever the surrounding atmosphere should be kept cool; in depressing disease, when the heat-producing powers of the organism are small, the air around should be warm. These are precisely the conclusions to which experience and observation conduct us; and the facts now briefly stated explain the reason why.

There is no warmth in clothes; the heat comes from the body itself, generated within, or the surrounding atmosphere, or from substances with which the body may be in contact. Of course clothes, like any other materials, can be charged with heat, and will take up as much thermic or heating property as their specific capacity allows. It is this capability of receiving heat which constitutes the first condition of warmth in the comparative value of different materials of dress. The second condition consists in the physical power of any fabric to hold the heat with which the article has been

charged. For example, some materials will become warmer in a given time and retain their heat longer than others under the same conditions of exposure, first to heating and then to cooling influences. The principle of clothing should be to protect the body from external conditions which tend to abstract heat, when the surrounding temperature is lower than that of the body; and to strike heat into the organism, when the temperature of the outside air and of the substances with which the skin may be brought into contact is higher than that of the animal body itself.

The *absorption* of heat is determined by the degree in which the body is colder than the surrounding temperature. As we have said, no more external heat is wanted by the organism than will suffice to bring it up to 98·4 or 6° Fahr., and even this aid may readily be dispensed with if there be no abstraction or loss of heat from within. Practically therefore we do not need to absorb heat, and, in a temperate though changeful climate, are more deeply interested in keeping the heat we make in winter, and defending ourselves from the access of heat from without in summer by moderate measures, than in devising precautions against either extreme. Nature attaches more importance to internal heat than to variations of external temperature. She has given the inhabitants of the Torrid Zone dark skins because these are better for the radiation of heat than white, although the dark color absorbs more rapidly than the lighter. On the other hand, she has given the denizen of the

Frigid Zone a pale skin, and clothed the Polar bear with a white fur because white does not so freely part with the heat it holds or covers, as black.

Radiation of heat takes place when the surroundings are cool, and, if the radiating body be a living animal organism, the aim must be to prevent too rapid dispersion. This points to the choice of materials and colors for clothing which hold the heat in winter, and of those which, so to say, resist it in summer. *Reflection* is in practice a part of radiation, except that the reflecting body may, in theory at least, be impervious to the heat it throws off from its surface, while that which, more strictly speaking, radiates must first have become charged with caloric. *Evaporation* is the great cooling process by which perspiration reduces the temperature of the body. When Nature covers the body with fluid the physical effect intended is the same which we produce artificially by sprinkling the surface of any object with water. In the act of passing off as vapor, the fluid takes away heat and thus cools the skin.

This is, in some measure, how sweating reduces the heat of the body in fever, and, in the absence of a continuous cause of mischief or when the poison has done its baneful work and become exhausted, gives relief. The ancients used to think more of "critical sweatings" than modern physicians do; but it cannot be doubted that when a disease—of which excessive heat-production is a feature—runs its course naturally, copious perspiration commonly occurs at the crisis, and the evaporation

that follows helps to reduce the temperature. There are of course natural methods by which the heat of the body may be reduced. For example, discharges of all kinds will carry off heat; but those from within generally take place when some large internal organ has been the seat of an accumulation of heating material which the system has been unable to take up. For slighter ailments of the febrile order, surface-evaporation is generally preferred by Nature, and is commonly found to suffice.

Local temperature, that is, the heat in the several regions of the body, is determined by conditions which control the circulation of the blood, and the function of nutrition or food appropriation. If the circulation is free in a part, its temperature is maintained; if, from any cause, the flow of blood is retarded, the local heat will be reduced. Any one may put this to the test by encasing the hands in somewhat tight gloves when the weather is cold. The pressure prevents the free passage of the blood through the vessels, and the temperature falls. There is no warmth of any kind in the gloves; they act simply as non-conductors of heat, and prevent the heat generated within the body from passing off. For example—if a piece of lint or rag be dipped in cold water and laid on the skin, and a sheet of impervious or non-conducting material, such as india-rubber or thick flannel, is wrapped closely round, the heat of the body will raise the cold water to a temperature at which it will be given off as steam, the moment the covering is

removed. When the extremities are enclosed in thick or dense coverings, their temperature will depend on the amount of heat generated within them, and if the flow of blood through the vessels is arrested or retarded, nothing is gained, but everything lost, by the measures taken to protect them from the external cold.

This is a matter of the highest practical moment, and needs to be thoroughly understood. The feet cannot be kept warm unless the blood circulates freely in the extremities, and that will not be the case if the boot, shoes, or stockings are tight. These last-named articles of clothing are practically the worst offenders. A stocking encircling the foot and leg closely, and enveloping every part, with special pressure at the instep, around the ankle, and above or below the knees, must inevitably tend to oppose the circulation, and so reduce the natural heat. The arteries which bring the blood to the extremity are set deeper than the veins that carry it back, and, as the latter are provided with valves which open towards the heart, it is too commonly supposed that the "support" afforded by the stocking will favor the return of blood more than it can impede the deeper supply-currents, and so help the circulation; but practically we know this is not the fact, for a tight stocking insures a cold foot, and the chilliness of which many persons complain is mainly caused by the practice of gartering, and wearing stockings which constrict somewhere or everywhere.

There is a popular notion that if the feet are cold the

head must be hot, and by keeping the extremities warm with wraps, the "blood is drawn from the head," and its temperature reduced. Those who have on the one hand studied the phenomenon of fever, and on the other noted the physical condition of races and individuals who habitually leave the extremities unclothed, will know that this theory of the distribution of heat is only partially true. Heat depends on the due supply of nutrient elements to the tissues. It is the expression or result of the process of local feeding. If a part is active it will be heated. When the feet are left bare the complex muscular apparatus of the extremity, which in a stiff shoe scarcely works, is called into vigorous action, the arch of the foot plays with every step, and each toe performs its share in the act of progression. This promotes growth and calls for nutrition, whereby the heat is maintained; whereas if it be simply packed away as a useless piece of organism, no amount of external heat will warm it. Work is the cause and counterpart of heat throughout the body.

The same principle applies to the head. No amount of external cooling will reduce the temperature; no drawing away of the blood by artificial expedients will permanently relieve the sense or obviate the fact of heat, if the organ within the cranium is excessively or morbidly active. The brain is a peculiarly delicate and complicated organ, requiring more prompt and constant nutrition than any other part of the body, because the constituent elements of its tissue change more rapidly

than those of any other in proportion to the amount of exercise. Moreover, the brain is always acting during consciousness, and even in sleep it is seldom wholly at rest, as we know from the occurrence of dreams. The faculty of nutrition is highly developed in the organ, or it could not so continuously, and on the whole healthily, discharge its functions, even when other parts of the body, or the system as a whole, are suffering from disease. When the head is heated there is nearly always a local cause for it, and the remedy must be addressed to the seat of the malady. The temporary expedient of "drawing away the blood" by applying heat to the extremities is useful as far as it goes, and may suffice to enable the organ to rid itself by the contraction of its blood-vessels from a surplus charge of this fluid, but in the absence of special causes the *reason* of the "heat of head" is undue exercise or disturbance of nutrition in the brain itself. Perhaps the seat of the over-work and consequent heating may have been limited to a particular part of the head; for example, the apparatus of sight, or hearing, as when the head becomes heated by reading too long or in a strong light. The point to understand is that when the head is physically hot it is the seat of too much or disorderly nutrition, and either the amount of brain or sense-power exercised must be reduced or the mode of action changed, and the particular part of the apparatus of perception or thought which has been too severely taxed relieved.

From these general observations—recapitulating a

few only of the more notable facts in relation to heat and heat production—we may draw the following conclusions: First, the heat of the body depends on its own condition and functions rather than on the temperature of the objects by which it is surrounded. There is a wonderful power of self-preservation and adaptation to external needs provided in the constitution of man, and his chief aim should be to aid instead of hindering the exercise of this beneficent faculty. Second, external temperature ought to be treated rather as an enemy than a friend; and the body should be so trained as to resist its variations. If we rely on the aid of the heat without to help the heat within, we must expect to be chilly when the weather is cold, and responsive to all its variations. The body which seems out of health in cold weather is essentially unhealthy: it is deficient in the power of heat-generation, and unless it can be shown that some accidental waste is going on which depresses the vital powers, and so accounts for this weakness of function, it may be assumed that either the heart is feeble or diseased, the blood-vessels are out of condition, or there is a defect somewhere in the apparatus of nutrition. The true condition of health is that in which the temperature of the body as a whole and of its several parts is not disturbed by surroundings either of heat or cold. Third, the preservation of a natural and healthy temperature is mainly to be secured by the maintenance of a regular and well-distributed circulation of blood charged with the materials of nutrition.

The first condition of a free and continuous flow of blood is a healthy heart, not hampered by irritants, mental or physical. Sudden grief or fright produces cold by arresting the circulation, and the flow may be permanently retarded by anxiety. The mind has a wondrously direct influence on the heart and blood-vessels—on the latter through the nerves, which increase or reduce the calibre of the minute arteries, as in blushing or blanching at a thought. Instead of loading the body with clothes, the “chilly” should search out the physical cause of their coldness. The blood must not only circulate freely; it must be rich in nourishing materials, and not charged with poison. An excess of any one element may destroy the value of the whole. It is too much the habit of valetudinarians and unhealthy people of all kinds, to charge the blood with substances supposed to be “heating” or “cooling” as they think the system requires them. This is a mistake. The body does not need to be pampered with cordials, or refrigerated with cunningly devised potions. If it is well nourished it will be healthy.

HABIT.

It is surprising to find, on close scrutiny, how large a proportion of the acts we perform, seemingly at the bidding and under the control of the will, are in truth performed unconsciously. Walking, running, leaping, lifting and carrying burdens—in fact, most of the actions in which the muscular system is engaged—are accomplished without the cognizance of details. The end only is perceived; the will is engrossed with the result, and ignores the steps by which it is reached. We set out to walk on a particular road to a certain place; the feet and legs are set in motion and we continue walking, while the whole attention is absorbed with matters of thought, no concern being bestowed on the management of the limbs unless unusual or unexpected sensations attract the notice of the mind. We carry a book or a parcel, and hold it, though its possession may be forgotten. In short, there is a power of setting a part of the organism to do certain work and leaving the task to be carried out by a subordinate faculty of superintendence, which discharges its function unconsciously.

Take as an illustration one of the commonest actions performed by most of us once or twice daily—that of lifting the water-jug from a washing-stand. We will to pour out some water, and expect to find it in the jug. The muscular movements requisite for grasping the

handle of the vessel and raising it are performed automatically, and the proper amount of force is put out to raise the weight of water we are accustomed to find. It happens that the servant has neglected to fill the jug, and up it goes with a bound. Again, we are walking upstairs, habit leads us to expect another step at the top; the leg is raised, and comes down with a jerk because the anticipated stair is not there to receive the foot; or perhaps we are coming down, and the foot is arrested by the level floor when we expected a further descent. These are common experiences, but they possess a high significance, and may stand for typical examples of a large group of actions which are performed unconsciously. The sort of unconsciousness which characterizes these acts is made evident by the nature of the misadventures which have been instanced.

When anything is done for the first time, it requires to be worked out by the will, each step of the performance is intentional; as when a child learns to walk, or a pianoforte player to strike the proper notes with the right fingers in the due relations of time by appropriate muscular movements of hand and wrist. When once the combination of acts is mastered, the will no longer superintends the exercise. The attention is not only withdrawn, but it *must* be diverted, or, in other words, the performance left to the supervision of the subordinate faculty. Let any one who doubts this try to execute in detail, under the superintendence of the will, movements which are perfectly well done without con-

sciousness; for example, to descend a flight of stairs rather rapidly, particularly noticing the planting of each foot on the step below, or to strike a few chords of music with conscious control of the several fingers employed. The unwonted attention embarrasses the performance, and in certain cases even renders it impossible. The explanation of this experience is that the will is wont to relegate the control of muscular movements which are habitually performed to the guidance of a sense which, while it cannot originate, is able to repeat combinations of movements to which it has been accustomed; and, having thus, so to say, delegated a portion of its authority—as the employer of a large number of workers entrusts the management of details to some confidential agent—the will ceases to trouble itself with these lesser matters, and they pass out of the sphere of consciousness.

In certain morbid states this delegation is impossible, and the muscular system will do nothing it is not directly willed to perform. Physiologists and pathologists cite the case of a nurse who could not hold a child in her arms unless she kept it constantly in mind. The moment her attention was diverted from the business in hand her arms dropped, and she let the infant fall. This instance will suffice to illustrate the principle. The conclusion is, briefly, that much that we do is done unconsciously—the actions which fall into this class are, for the most part, matters of habit; and, in proportion

as things come to be subjects of habit, they are likely to be done unconsciously.

What is habit? The apologist for humanity in its least noble phase asserts that "habit is second nature." It would be more explicit to say that habit is memory supplemented by an unconscious reasoning on the simple lines of a direct inference from the known to the unknown. I use the phrase "unconscious reasoning" advisedly. There are more than sufficient grounds for believing that a certain sort of reasoning may proceed without an appeal to the judgment, and without the cognizance of the higher intellect—in short, without consciousness. While the mind is engrossed with one subject, the lesser faculties may be actively employed with another, and even work out processes which, when they come to be reviewed, appear complex. By this reasoning the sleep-walker adapts his proceedings to the requirements of the surrounding circumstances, his brain being all the while asleep and he in a state of unconsciousness. This sort of reasoning probably differs in no essential particular from the phenomenon of "instinct" with which the animals below man in the scale of intelligence are gifted, and which sometimes seems in its exercise to emulate the power of reflection and judgment.

An unconscious expectancy that circumstances and events will shape themselves on the pattern of some previous experience would appear to be the dominant principle of habit. Such an expectancy governs the

conduct and determines the amount and kind of energy put forth. In the instance of the water-jug, the force brought to bear on the vessel is that which has been found by experience to be appropriate for lifting the expected weight. There is no conscious thought about the matter; but the lesser faculty of reasoning—call it instinct or what we may—argues from the past to the future.

The proof that there is something more than memory at work, and that a process of reasoning takes place, may be found in the fact that while an empty jug is raised with a jerk, a small jug is never lifted as though it were a large one by too much force being applied, although the jug that is raised may be smaller than the one we are accustomed to lift. The eye informs the lesser faculty, and the force put out is just enough to raise the full jug. It is only when the jug is empty that the jerk occurs. In both cases, however—when the jug is smaller than usual as well as when it is empty—the act of lifting is performed without thought, that is, unconsciously. Another illustration will make this clearer. When a man is walking along the road engrossed in thought he may trip in a shadow. His attention is not directed to the appearance until after the act of stumbling; but, before that took place, the shadow across his path had cheated the lesser faculty of instinct, and induced the performance of exceptional movements, which, not being really necessary, caused the fault.

Habit in regard to the muscular system is a repetition of acts previously performed, and ranging from grotesque

and meaningless contortions or grimaces to the unconscious performance of well-ordered and even elaborately conceived and intentional processes—that is, processes intended to produce a certain result, and so employed—as when the worker proceeds with his task, and even performs complex modifications and combinations of processes while his thoughts are far away, and the product of his skill afterwards impresses his aroused attention with surprise. For example, the turner with lathe and gouge, forgetful of his task, produces a ball, and turns it well, but instead of a socket! He was thinking of something else, and labored on by habit. Habit in regard to the mind is of the same nature, and exposed to the like vagaries. For example, the accountant, with mind busy on some topic of greater interest than that before him, adds instead of subtracting, or multiplies in place of dividing; and what he does is well done, though not the thing he intended to do. “His mind was wandering.” It had, in fact, strayed far away from the scene and subject of his task, which was performed by a lesser faculty, perfectly well able to work out a process of reasoning based on experience but not capable of originating the appropriate motive idea which the end in view required.

It would save a world of trouble, and lead to the correction of a multitude of misconceptions, if this sort of blunder could be understood, and the errors of unconscious reasoning eliminated. Unfortunately the difficulty of bringing the facts plainly before the mind, and

making it conscious of its own unconsciousness, is very great. The intellect will not admit that it is ever caught napping, and it is unaware that a large part of its functions are discharged by deputy. Nineteen persons out of twenty will, for example, be scandalized to hear that they do not even spell consciously, although this fact is brought home to them daily by the circumstance that in order to be quite sure how to spell many a word, they find it necessary to write it. The act of writing a word is performed automatically, like playing a chord in music, and it is only by going through the process under the control of instinct, by "habit" instead of thought, and looking at the result, that they can attain the certainty intentional judgment will not supply.

A further proof of the truth of this hypothesis will be furnished by the experiment of trying to spell the word in writing with some unaccustomed instrument—for example, a type-writing machine, or telegraph apparatus. Persons who have been accounted good etymologists and practiced spellers find, when they come to strike the alphabet keys in rapid succession to spell a word, that they are often at fault in the commonest combination. This experience is not universal, but it is widespread and significant. The spelling of words has come to be performed unconsciously, and when the will is required to resume the duty it has delegated to the subordinate faculty, it is found to be incompetent for its discharge without training afresh.

As with the arrangement of letters in words, so is it

with the composition of words to form sentences. Those who have formed the "habit" of speaking extemporaneously can seldom compose in writing with equal facility, and the converse. Authors and orators are prone to repeat themselves; and men who have gone on writing or speaking for many years have, in fact, stored their mind with phrases which instinct employs with a rapidity and method that does duty for thought: so that, given a subject, writers and speakers alike string sentences together with scarcely any exercise of the higher intellectual faculties, and can almost write in their sleep.

Instances have been known, authenticated beyond question, in which writers have composed articles, coherent and even well written, while in a state bordering on mental unconsciousness, and certainly with the minimum of mind-action on the work performed. This duality of the mental powers doubtless differs greatly in individuals. Some can accomplish little or nothing without a direct and conscious effort of the will, while others can do almost anything they are in the habit of doing without conscious endeavor. To be "a practiced hand" at anything, and to have acquired by long and frequent exercise a special facility for performing any act, whether physical or mental, is, in short, to have delegated the performance to the faculty of instinct, or lesser intelligence below the will; and it is always a scientific, and in most cases a practical, possibility that

what is so done may, under special circumstances, be done unconsciously.

This last remark carries us straight to the conclusion towards which we have been working. Unconscious energy, or habit controlled by instinct, will produce results the most astounding, and account for the strangest of so-called spiritualistic or somnambulistic "manifestations." It is not only unnecessary, but unscientific, to assume that the perpetrators of many seeming "impostures"—using that term with regard to the nature of the performance rather than its intention—practice conscious deception. Take the case of a so-called "medium." It is by no means certain that the act of "spirit writing" or "trance talking" is an intentional fraud. It is comparatively easy to form any habit, and one of speaking or writing without thinking is readily attainable.

The process by which this exploit is performed is that which I have attempted to describe—a delegation of control to the subordinate faculty, so that it may go on without thought, and at length without consciousness. When such a habit is formed it is obviously practicable for the individual himself, or some other person, to distract or displace his attention—even to send his mind to sleep—while the lower faculty remains awake and performs simple processes of reasoning, displaying sagacity, and to a certain extent employing or superseding the senses. This is the condition of the somnambulist, and it is one which may, in special cases, be induced at

pleasure by the will of the subject or another. What are called mesmeric passes, or any other mode of signifying the wish or diverting the mind, may be employed, and, the consciousness being taken off the lower intelligence, the latter will be left free to work.

The scope of the instinctive or lesser faculty is, as we have seen, limited to recollection, or the simpler forms of reasoning by inference ; but by development in practice this lesser intelligence is doubtless susceptible of improvement and a seeming extension of capacity. The process by which mediums and mesmeric subjects with somnambulistic capabilities can be trained may be gathered from what sometimes happens in the case of persons addicted to talking in their sleep. It is not unfrequently possible to engage the sleep-talker, and, by judiciously asking questions, to carry on a conversation without awakening him. The result is the same, though the process is reversed, when the medium or somnambulist is sent to sleep while his lesser faculty of reasoning is engaged in the business of a *séance*.

A morbid or weak state of mind facilitates the production of the state described, and each exercise renders the diversion of consciousness and sleep-production more easy. The point on which I would insist is that the actor is really unconscious, and possibly believes he is the subject of supernatural influences. The same is true of the table-turner. He is unconscious of the physical force he exerts on the article of furniture ; and those who act with him, when once the movement be-

gins, are thrown into the same state, and unconsciously contribute their share of energy to the production of the result. Unconscious mind-action and muscular movement are, in truth, very common; and these phenomena abundantly explain the otherwise startling and inexplicable effects ignorantly ascribed to influences which, so far as we are aware, have no existence.

The moral—or rather the common-sense inference—to be drawn from these considerations is the warning that it is unwise and imprudent, in the interests of a clear head, to push the habit of doing things unconsciously beyond legitimate limits. People are, as a rule, very apt to be proud of the character of experts, and take great credit for the attainment of automatic dexterity. The pianist who can execute the most complicated movements without false fingering, is proud of his achievement, although he may have little or no real taste for music. The author who can produce several works simultaneously, and turn out three-volume novels with the greatest celerity, is congratulated on his capacity, although half the work he does is, in fact, mechanical.

The world judges by results, and takes little account of ways of working and processes. Thought is scarcely appreciated as an ingredient of literary or artistic work. Whether the product comes from the intellect or the instinct, whether it has been evolved by mental labor or produced in great part unconsciously, is a matter of profound indifference to the assessor of value, who deals

only with what is done, and disregards the doing. Meanwhile, those who have health and vigor of mind in view will be prudent to bestow intentional thought on what they do rather than rely on the lesser faculty too extensively.

A very large proportion of the energy put out by man must be placed at the disposal of the lower intelligence, but the less the mind is allowed to wander from the business in hand, and the more constantly it is content to do one thing at a time, and that thoroughly, the less will the mind and body be left at the mercy of "habit," the more will habit be under control of the will, and the less danger can there be of that development of the duality of the intellect, and alienation of the higher reasoning faculty and consciousness from the animal instinct, which is so apt to culminate in disease, and to render the subject beside himself—a disorganized brain-worker, a monomaniac.

TIME.

NATURE sets the example of measuring time by days, months, and seasons ; we only work out the division and subdivision by telling off in hours the period which composes a day and night, and counting the four seasons as a year. The method of time-keeping we adopt is arbitrary, though more exact, so far as the experience of time is concerned, than that of the great mistress ; but it is under her guidance and at her suggestion we have recourse to the expedient of marking the passage of time, which otherwise would speed unheeded in its monotonous progress. The investigations of science would be impossible without a system of time-measurement, the operations of mind would be wild exercises and indefinite, and life itself must sink to the level of bare existence, without hope of the future, interest in the present, or accurate recollection of the past. If the reckoning of time were lost, and with it the power of instituting a new record, life at home would be difficult, exploration impossible, chaos would resume the place of order, and so far as man was concerned, the world must fall back into the state described as "without form and void."

Measuring time is a faculty developed by instinct, though perfected and applied by knowledge. It exists in every savage race ; even those tribes which lack the

power of counting above very limited numbers have that of noting the lapse, and in some way estimating the progress of time. It is not, however, with what may perhaps be called the natural history of this subject, or even its scientific aspect, that we are at the moment concerned. There is a great mental and moral phase of the subject of time-measuring, to which attention may be usefully directed.

First, let us jot down a few of the common but curious experiences which most of us have in some form encountered in the measuring of time. How different is the seeming rate of progress under divers conditions and amid dissimilar circumstances, or to opposite temperaments under the like conditions and with the same surroundings, or to the same individual mind in various moods! These differences are so well recognized that it is not worth while to dwell upon them. It must not be forgotten that the expression "progress of time" is purely metaphorical, and the discrepancy between the estimates formed of the ceaseless advance, by independent observers and under diverse conditions, shows the imperative need of a common measure by which to compare experiences. Meanwhile it is interesting and useful to seek the cause of these discrepancies.

Searching to the root of the matter, it would seem to be this: Time is like a chain—if we tell it off link by link, it seems longer than if we only glide along it to the end. If the thought possesses us that every link is an obstacle or a stage which has to be passed before we can

reach the extremity the progress seems slow; while, on the other hand, if each link is looked upon as a step bringing us nearer the goal, the seeming passage is marked with great celerity. The mind generally takes its tone from the nature of the end in view. If that be longed for, the process of link-counting is wearisome, and seems slow; if the end is dreaded, successive links slip through the fingers with lightning speed.

This is a general statement of the rule, and therefore not without any apparent exceptions. For example, no one loves pain; nevertheless the time which passes immediately before the performance of an expected operation seems wondrously tardy. The reason is that the object on which the mind has fixed its attention is not the suffering that is to be endured, but the point beyond, when ease will be procured, or the ordeal will be over. This explains the difference of feeling with which the approach of death is regarded by persons with and without hope of the future. If there be a joyous anticipation of coming happiness, the thoughts are fixed on the bright future beyond, and the act of death becomes the last stage of a journey it is earnestly desired to complete. If there be no hope, or, from any cause, death assumes the aspect of a penalty or overwhelming disaster, it is the object of dread, and the time that ushers it in passes too rapidly.

The precise mental process by which the passage of time is made to seem slow or fast may be described as one of concentration. If the attention be directed to

details, and each little incident of the way becomes the subject of special cognizance, time moves slowly ; whereas, if the end only is thought of, and the episodes of the interval are counted as hindrances, they seem to block the way and defer the realization of hope interminably. Another notable experience, the converse of that last described, is the difference between time past and time future—looking back and looking forward. The explanation of this difference will be found in the facts already stated. It is because the mind, when glancing behind, loses sight of the daily procession of events, that the time past seems short ; whereas the future is full of plans and purposes which attract the mind to the path, and give the sense of distance. If some particular object of hope—as the attainment of man's estate and fancied freedom to a youth—rivets the attention and diverts it from the road by which it will have to be reached, then the desired object seems near. The impression is in each case directly dependent on the manner in which the mind views the object, and the experience is wholly subjective.

It may appear idle to speak of the present, for while we think of it the fleeting moment passes. Nevertheless, there are states of feeling in which time drags like a galling chain over the bruised body, and others when the spirit bounds forward so joyously that it takes no thought of time, and the winged hours pass unheeded. These opposite sensations are determined by the conditions explained previously, and depend on the feelings

with which the mind looks around or forward, and back on the past, with the consciousness of being hurried on or retarded in its progress. In this sense there is a mental and physical cognizance of the passing instant of time, and there is a *present*. Now let us try to see what these slight and suggestive, rather than elucidatory, considerations are worth in the practical bearings of the mind and consciousness towards life in its diverse forms and moods, its grateful and untoward experiences.

To make time go slowly, or seem long when we look back upon it, it must be well filled with incidents which engross the attention and leave a record in legible marks on the memory. Few lives are wholly colorless or devoid of "experiences," but the least varied, if also they are objectless and uninspired by some engrossing purpose, are the longest to look forward upon, the briefest in retrospect. The future lies before the mental vision as a vista straight and immeasurable, because unmeasured; the trail behind is like a track across the desert, traceable only for a short distance, and seemingly short. By marking the way with white stones the path may be made a pleasant object to retrace in thought, and the more numerous these records the longer and better defined it will appear. Black and mournful remembrancers produce the same effect, and give the feeling of having lived long in the world; but, in the latter case, the feeling produced is one of weariness, while, in the other, a sense of maturity and "experience" may be enjoyed which inspires happiness and a consciousness of

strength rather than discontent and exhaustion. In either event it is the busy life that seems the longest, whether the business in hand be good or bad, useful or mischievous.

The precept to be inferred from these premises is so plain that it stands in little need of argument to enforce it. Those who would have the sense of happy maturity to cheer them in their later years, when the consciousness of waning energy begins, must live with a purpose and worthily while life is young and vigorous. Nothing so effectually prepares the mind for rest as the knowledge of having labored to some good result. And those who can look back on the amplest tale of work accomplished enjoy the feeling of having lived the longest, and being ready to lay down the responsibility of life with the satisfaction of duty discharged and the least regret or disappointment in surrendering it. And so it is with the present and the future. If we would have time pass lightly, with none of that painful sense of being burdened or wearied, and having to resort to all sorts of devices to "pass time" and "kill time" which embitters the existence of many folk, there is nothing for it but to set the mind earnestly on some object towards which the energy may strive.

It is not enough to occupy the time; mere industry may, as we have seen, have the effect of making time go slowly by turning the incidents of daily duty into difficulties. This explains why a multitude of ease-seeking people find no relief or lightening of the bur-

den of life in occupation. The task undertaken has no purpose. *It* alone engrosses the thoughts, and, instead of carrying time forward, it seems to clog and weary the spirit. This must always be the effect of work without a purpose. It sets the mind counting the hours before the task will be completed, and the soul wears out more rapidly, while the leaden foot of time does not seem to move any faster. When work or occupation gives energy and hope, when it lightens the darkness and brightens the daylight, it has a purpose. The mind does not count the enterprise a task without reward, but a means to some end on which the eye of faith and expectancy is fixed. Life, to be happy, must have an object and a future; nothing else can sweeten it or make it pass pleasantly and briskly.

It is well that milestones are set up by custom in this world of ours to mark how the years go by and offer each wayfarer a standard by which to measure his own progress. A host of personal questions crowd in on the mind with every occasion which reminds us that another period of time has passed away. Has the year, that is just concluded, gone with us more or less rapidly than those which have preceded it? The fact that the *details* of this recent page in our record are fresh in memory, while those which have gone before are perhaps forgotten, will tend to mislead the judgment and make the last period seem busier and better spent than its predecessors. Allowance must be made for this defect in the register kept by conscience. It is generally a bad sign

when the recent past seems short and the near future long. The spirit is weak, or there is not much to cherish fondly in the memory, no good pile of work to regard with pleasure, none of that legitimate pride that a sense of honorable industry inspires.

The estimate of time which each individual makes for himself is of high interest, and, if rightly judged by the common standard, may help to throw an instructive light on character. Men measure time very variously. The old and the young make widely diverse calculations of the length of the past and the future. The good and bad view it from opposite stand-points and under different aspects. It is a happy and hopeful experience when the years that are gone seem like ripe sheaves of grain well garnered, the future looks all too short for the work to be accomplished, the happiness to be enjoyed, and a prize glitters in the distance to be worthily won in steadfast faith by loyal service.

The priceless virtue of patience shows itself in a wise and self-possessed method of measuring time, and the sorrow and pain of impatience are occasioned by inability to perform this natural and half-unconscious function in a spirit of intelligent respect for the laws that govern the procession of causes and effects. To cultivate that most excellent quality, the power of "waiting," on which success in life generally depends, should be one of the prominent aims of education, and, of course, of self-improvement. True patience is not so much the stern repression of a longing desire as the faculty of

devoting due attention to means and processes without losing sight of the end. The object to be gained is kept steadily before the mind, but the intellect busies itself with the measures by which the desired result is to be attained.

Instead of lying down in feeble expectancy, the wise man works while he waits, and the enterprise in which he engages is in some way made contributory to the purpose by which he is animated. He is not indifferent to the progress of time or insensible of its tardy advance; but he shortens the seeming delay by filling, with acts of useful purpose, tending to the end in view and occupying the mind without exhausting it, the interval which must elapse before the fruition of his hopes. Patience is an active rather than a passive quality. It inspires with new energy, instead of wasting that which it exerts. The notion of sitting still while waiting is the cause of many a disastrous failure. The really patient are busy, and, in place of consuming strength, they devote it to progress, advancing the realization of their desires and making the way seem less long by embellishing it with good and worthy exploits, which engross thought and save the mind from the blighting effects of disappointment and weariness.

None of us can avoid the daily practice of time-measuring. Those who affect to take no heed of time are either worried by the slow progress it seems to make or apt to be taken unawares by the discovery of the speed with which it flies from them. The only way to

live peaceably and contentedly, free from boredom on the one hand or surprises on the other, is to make the method of time-measuring a subject of intelligent thought. The man who systematically sets himself to disregard the state of his worldly affairs deserves to be overtaken by misfortune. He can have no reasonable ground of complaint if things go ill with him. The bargain he makes with conscience is one in which he is to purchase the present ease of ignorance at the cost of ceaseless risk and final discomfiture. The man who essays to ignore the flight of time can seldom make even as good terms as these with Destiny. He pays the penalty of indifference in a present sense of heaviness and weariness nothing can compensate, and which only purpose and industry could relieve. His heart is not at ease when alone within its secret chambers. His head is seldom, if ever, clear.

PLEASURE.

THE aphorism that no man can do well unless he takes pleasure in what he is doing is especially true of the varied forms of head-work, of every exercise in which the mind is primarily engaged. Meanwhile, not only do tastes differ widely with respect to the sources of personal happiness, but the strangest differences prevail as to the conditions under which individuals experience enjoyment. Some derive pleasure from the slightest causes of contentment, and are able to convert even adverse circumstances into occasions of rejoicing. Others need to be lifted, as it were, out of their accustomed surroundings, and to be inspired with some new spirit before they can be said to enjoy life or participate in the sense of genuine happiness.

The same object or occasion of pleasure will influence in totally diverse ways different persons equally moved by it. One will be stirred to enthusiastic delight by its contemplation, another will be thrown into a train of reflections awakening sentiments the most genial but not communicable to those around, while a third may seem scarcely affected, but nevertheless experience an inner sense of enjoyment, none the less real because set in a minor key and exclusively personal. These differences, and the infinite variety of manifestations in which they are displayed, illustrate the diversity of the sense of

pleasure or happiness, an experience as variable in nature as in degree.

Pleasure is a state, and depends on the constitution and temper of the person by whom it is felt rather than the object or circumstance by which the feeling may be excited. The source or occasion of pleasure which moved us powerfully at one period of life, or in a certain mood, has no influence, or may even provoke disgust and melancholy, under different conditions of time, place, and temperament. Not only are several persons variously affected, the same individual may be inspired with totally diverse emotions by a scene, a story, an entertainment, or any object of taste, submitted as a means of gratification or happiness at different periods.

The faculty of enjoyment is personal, just as the power of producing a particular sound is located in a musical instrument. A skilful player will elicit better tones from a finely constituted and perfect instrument than can be produced from one which is defective, and, as there are performers able to extract melodious sounds from seemingly impracticable sources, so, under certain conditions, the least happy may be stirred to something like enjoyment; but the power, the sense, the capacity, of receiving agreeable impressions and enjoying the experience of pleasure, is part of the nature of man, and, like every other faculty, is dependent for its degree of acuteness on the development it has received in the course of training by accidental circumstances or design and education. It is the fashion to think and speak of

the means of happiness as potent charms by which the instinct or sensibility must needs be affected ; and, if a response is not elicited, the individual who fails to be amused, or give tokens of enjoyment, is pitied or condemned for his lack of sensibility, whereas perhaps his nature is keenly alive to impressions of pleasure, although the particular stimulant applied happens to be uncongenial.

The extent to which temper of mind and habits of thought influence the faculty of enjoyment, determining its susceptibility, and giving it a bias for or against special forms of excitement, is not sufficiently recognized. For example, a severely realistic view of life and its responsibilities may extinguish the power of deriving pleasure from works of fiction and imaginative entertainments, although the sense of pleasure may remain keenly alive to impressions of wit and humor which do not mock the manners and circumstances of society. Without the explanation this reflection supplies it seems strange to find men of sense, who are daily engrossed with oppressively gloomy and repulsive views of life and humanity, moved to merriment by trivial pleasures and apparently susceptible of the most frivolous enjoyments, whereas the more intellectual entertainments which delight their inferiors in brain capacity have no power to please them.

The habit of stripping the tinsel from life, of penetrating the glamour which the conventionalities of society throw over existence, of analyzing conduct and

searching for motives, is so strong that it prevents the pleasure which others derive from the contemplation of artificial delineations of character and fictitious scenes and episodes. The man of law is not gratified with a drama which violates the principles of personal conduct and legal procedure; the professional anatomist is offended instead of pleased with the picture or piece of statuary which transgresses the laws of form and proportion; and the physician can derive no enjoyment from the contemplation of varieties of figure and color which he is accustomed to regard as the indications of disease. In the same way and from the same cause, as the observant generally grow more experienced they lose the power of tolerating the defects and errors of an unreal drama, and the stage loses its influence; while, as the years roll on, the varied scenes of life come to be associated with disagreeable experiences, and more of sorrow than joy is called up when they are re-presented.

The habit of reflection is thus a hindrance to commonplace enjoyments. The practice of looking into futurity may be even more ruthlessly destructive. What, for instance, can be less conducive to the pleasure popularly expected from a clever theatrical entertainment than the forecast of that inevitable moment when the poor players, having spent their brief hour on life's stage, must in truth shuffle off the mortal coil? Nothing perhaps more painfully dispels the illusion of paint and gaudy happiness than such a forecast occurring to the mind of the spectator, say, in the middle of a burlesque. The

thought which strays in on the consciousness of an ordinary thinker as a strange reflection is the key-note of some minds, and persons so biased are incapacitated for the enjoyment of particular forms of amusement, although their susceptibility for the impressions of pleasure springing from other sources is not impaired.

The antithesis of this last temperament illustrates the force of habit, in giving especial zest to the enjoyment derivable from fictitious scenes and personifications. It is a subject of common remark that actors are peculiarly fond of theatres, thus presenting a marked contrast to the experience of other professions, the members of which commonly seek their diversion as far as possible from the scenes of their daily labor. The true solution of the enigma is probably to be found in the fact that by the habit of assuming characters, and living, as it were, in a world of supposititious sentiment, the faculty of enjoyment acquires a special susceptibility for pleasures derived through the imagination, and the unreal comes almost to replace the real. In actual life the experience is reversed, and the comedian appears a sad mortal, while the tragedian revels in humorous views of existence as constitutional temperament or the mood impels him.

Habit is not less influential in developing predilections for particular forms and modes of enjoyment than in determining the degree of impressibility. Children and young people, brought up in the midst of associations linking the sense of pleasure with special scenes

and exercises, naturally find their enjoyment in these objects and occupations. Country fashions differ from those connected with the town or the sea, and persons trained exclusively amid one set of surroundings fail to understand the enthusiasm displayed by those who have been associated with another set. Nevertheless the faculty is the same, and perhaps as keen, in both cases, though developed with such specialty as to be insensible to impressions other than those for which it has been trained.

Pleasure is infinite in its variety, and there is probably no form of excitement which is not more or less frequently pressed into its service. This consideration, which is a simple statement of fact, obviously strikes at the root of the conceit of "self-mortification" and "self-denial." Man is so thoroughly selfish in his moral nature that it is a purely groundless assumption to suppose that he ever really denies his dominant inclination. If the impulse gratified by any act of human life were not, for the moment at least, the strongest, it would not triumph over all other desires.

The only possible way in which a man can be truthfully said to deny himself—that is, to deprive himself of the pleasure he most covets—is when by some pledge or act of volition he has *previously* put it out of his power to gratify a particular wish or inclination; and even in that case it was his pleasure to make this sacrifice when he made it, and therefore it was at the moment an exercise from which he extracted enjoyment, though at the cost of future pain. The cant of self-sacrifice is

therefore inadmissible ; the pleasure of giving up constitutes for a time a superior enjoyment to that of possession. The better part is chosen because it is felt to be better.

The pleasure of hope in the future surpasses the transient joy of present experience, or the comfort of escape from fear outweighs the value of a momentary enjoyment with the dread of some penalty to follow. Even the anticipation of happiness in the far future ministers to the sense of enjoyment in a way that gratifies self. It follows that, while it may seem impossible to derive enjoyment from some of the austerities and privations to which men and women doom themselves, the truth is, these ascetics do enjoy their self-imposed hardships, and the claim of special merit for the self-sacrifice performed rests on no more real foundation than the credulity of those who, because they do not themselves comprehend the pleasure enjoyed, are simple enough to believe in its non-existence.

The wise man may affirm the superiority of his more solid sources of pleasure, the far-sighted may extol the enduring quality of his enjoyment because other pleasures are deceptive and fleeting, but none can truthfully deny that they find enjoyment in the exercises or ways of life to which they devote themselves, for the simple reason that if they did not prefer they would not choose them. Some count the future of greater moment than the present ; but in this view there is an enjoyment of

conscious wisdom and forethought with which no pleasure of possession can vie.

It is well when the faculty of pleasure-taking is so trained that it most readily responds to true and worthy forms of gratification. The responsibility of those upon whom the cultivation of this capacity devolves is not easily overstated. There is a great art in the culture ; it is not possible to succeed by cutting off every impure or untrustworthy source, and thereby limiting the means, of enjoyment. The untasted sources of pleasure will acquire an especial charm from the abstinence so enforced, and when the mind, sated with a few enjoyments, is free to slake its thirst at all, there is danger that the draught may be intoxicating, and even deadly from excess.

Parents and guardians are not wise who seek to insure the future happiness of their children by a policy of rigid exclusiveness. The theatre comes to be regarded as an elysium if an occasional visit is prohibited. A mild course of theatre-going, taking pieces as they are produced—the good and the bad together—while the judgment is pliant and open to correction by wise counsel, would save many an impulsive youth from plunging headlong into dissipation. The same principle applies to all enjoyments not absolutely inadmissible. It is better to face the fact that they must be encountered, and to avoid giving them an unnatural and exaggerated fascination by restriction. As a matter of experience, the attractions of the playhouse are not over-

powering if only they be regarded in their place ; which is neither exalted nor permanent in the category of amusements.

The like is true of the score of so-called "vanities" to which the mind is inclined—not uncommonly by the clumsy measures taken to direct it to sources of happiness vastly superior, but not at first sight so alluring. It is a lamentable issue of evil associations, or sinister influence, when prurient tastes give the faculty of enjoyment a bias to radically bad courses. This is too often the case with those who after years of injudicious restraint find their way into the full blaze of the world at the stage of development in which all the susceptibilities are the most active and readily impressed by surrounding influences.

It is not difficult to detect the existence of a depraved taste or faculty of enjoyment prevalent among the masses of society in all its grades. The public amusements generally and the fashions and habits of the world supply incontrovertible proof of the essentially low tone of morals which forms the key-note of social enjoyment. It is vain to deplore this evil if we do nothing to remedy its defects and avert its consequences. There is abundant scope for the exercise of personal virtue in this field. Every one of us should, for self, and those with whom we are associated in life, strive to develop a capacity for enjoyments above the level set by sinister examples. There is always a tendency downwards, which needs to be constantly resisted. I am not sure that the

effort made by education to enlighten the masses is likely also to purify their intellectual tastes or effect a genuine improvement in the quantity and quality of their brain-power. The worst faults of coarseness and vice are not uncommonly found associated with the highest intellectual attainments. Mere culture in the literary and scholastic sense will not suffice to ennoble or eliminate the seeds of evil. Meanwhile high and pure views of life are compatible with what is sometimes called "ignorance." The head may be cultured at the cost of the heart; but it is the latter we need most earnestly to purify and elevate.

SELF-IMPORTANCE.

FUSSY faces, care-worn faces, supercilious and cold faces, with here and there benevolent faces beaming with goodwill and friendliness, spring from the sense of self-importance. What must be the feeling of the man who goes about with the consciousness that the fate of nations, in large measure, depends upon his intelligence, address, and patriotism? It matters little whether the consciousness be real or imaginary; the personal effects are the same—and it is with these we are at the moment mainly interested.

Man-and-woman-kind may be ranged, by the expression they wear on their countenances, in two principal classes—the Somebodies who lord it more or less graciously over their fellows, and the anybodies who meekly, or otherwise, submit to be ruled, patronized, or oppressed. Those who have the bearing of being thoroughly contented with their lot, whether high or low, form an almost insignificant minority, about whose way through life, with its tame enjoyments and mitigated sorrows, it is not worth while to waste words—albeit these last are the only truly happy folk in the world, and their inanely-joyous faces glow with the blissful ignorance of human nature's worst and most worrying regrets, disappointments, and annoyances.

To be Somebody in statecraft, diplomacy, military

skill and prowess, literature, science, art, commerce, or even manual industry, probably inspires a comforting sense of superiority, but it must entail a multitude of anxieties. Setting aside the burden of responsibility which presses heavily on sensitive shoulders, there is the perpetual effort to maintain the position gained. Much flapping and fluttering of wings will be necessary to keep the place in mid-air "over the heads of the people." The up-gazing multitude is apt to follow the flight of the eagle and his imitators, whether hawk or lark, wondrous curiously; and the consciousness that one is so watched cannot be wholly inspiring. It may even embitter triumph to know that success has not been gracefully achieved.

Again, to be Somebody must be to feel that reverence is due to the dignity; and, if homage is not yielded willingly, which cannot be always the fact, there is the ever-present sense of vigilance to see that the full meed of respect is rendered or enforced. Self-assertion may come easily to certain minds; but it must, certainly, form part of the character, or things are sure to go awry. This constitutes a serious drawback to the advantage of feeling self-important. In short, the consciousness of superiority is scarcely an unqualified boon, and those of us who are not so gifted may be thankful to be spared the penalty distinction entails. Meanwhile the lack of cause for the mingled pleasure and pain of boastfulness leaves us free to compassionate the sorrows and inconveniences of the Somebodies with whom we are brought

into contact ; and there is no sincerer gratification to the insignificant than to pick holes in the virtues, point out the defects, execrate the vices, and playfully pity the weaknesses, of the great, the prosperous, the pampered, and the blest.

Somebodies, real and pretended, abound. It is difficult to move a step without encountering them ; and it is not easy at first sight to distinguish the true from the false. The spurious article seems to possess all the marks of sterling quality, and to bear them bravely—often better defined than the genuine. This is not surprising, seeing that self-assertion forms part of the Somebody-character ; and that quality is ever the same, whether the self-asserted superiority be good or bad, tricky or honest.

Anybody may be thought to be Somebody if he can do his fooling cleverly. We can measure the ease with which the character may be successfully assumed by the extent to which the multitude is readily duped. With what strange facility are the majority of even sensible people* wont to be hoodwinked and cajoled into the surrender of their opinions and their property, their confidence, and even their affection, by the wiles of the adventurous upstart who, claiming to be Somebody, persistently and adroitly exacts a recognition he does not deserve ! The convictions sacrificed, the belongings squandered, the hopes blighted, and the friendships ruined by the deceptions practiced and dupes made by pretended Somebodies lie at the root of national, social,

family and personal discomfitures: hence the need of caution to detect the cheat.

The signs and tokens of truth and falseness in the parade of self-importance are not readily defined. It is easy to say that pretence is very apt to run into affectation, and that the self-assertion of a pretended Somebody is likely to be overdone. This is not the fact. He is a sorry pretender who gives himself many airs. The rôle of the deceiver is more likely to be one of humility and self-depreciation. The sense of *not* being Somebody then comes to his aid, and helps him in acting up to the part assumed, by checking affectation. At the same time it should be recognized that the pretender does, in a large proportion of instances, actually suppose that he is what he affects to be. After repeating a false story very frequently, a man may begin to believe it true.

Moreover, the pretender often actually becomes, after a sort, what he tries to persuade others he is. There is such a thing as converting the unreal into the real by the force of affirmation. We see this illustrated every day in the popularizing of articles of commerce by skillful and persevering advertisement. Something said to be used by everybody, when it is barely known beyond the circle of its promoters, in process of time comes to be a universal necessary. In like manner Somebody who is really nobody may be made Somebody by diligent self-assertion. It is in this way that the sway of adventurous spirits over calmer minds is established. The mystery which always attends the unknown helps

the achievement. A man springing suddenly from obscurity is, other things being equal, more likely to attain supremacy than one with an antecedent history that seems to augur future triumphs of popularity, if only he is clever enough to take advantage of the mystery as well as able to discharge his public duty.

The sense of self-importance rewards and inspires adventurers as well as good men, though it may come to the aid of the pretender late in his career. Whenever, and however, it comes, the feeling is real in itself, though perhaps insufficiently grounded, and it is therefore unreasonable to expect anything essentially incongruous or startling in the deportment of new men, or pretenders, which shall mark them off from the number of really important personages and brand them openly as impostors.

It is no uncommon circumstance to hear an expression of surprise that men and women not to the manner born contrive to conduct themselves even fairly well in positions of prominence. This reflection is the outcome of a mistaken mode of reasoning. It would be more startling to find that those who have proved the possession of a power to control and set aside adverse conditions had not also the wit to adapt their conduct to the positions to which they have raised themselves. The sense of being Somebody is itself educationary and elevating, and it has probably done excellent work in improving those who have experienced its influence, as well as bad work in adding plausibility to the deception

practiced on others. There are few things that are wholly bad, and the consciousness of superiority is not one of the number.

Nevertheless self-importance, when it dawns prematurely on a weak mind, is apt to impel the victim of its blandishments to strangely indecorous deeds and mannerisms. How infinitely grotesque is any broad affectation of superiority in station or intellect when the pretence is ill-founded! The brainless adventuress who mimics the airs of a woman of fashion; the insensate being who sets up for a person of taste without a vestige of culture; the man of money-bags who apes the man of acres—how laughably comical are the exploits of these monsters! The feeling of being Somebody is a treacherous and misleading guide, and needs to be controlled with a strong judgment if it is to be restrained from gaining the mastery over its subject and inciting him to exploits of riotous imbecility.

The vagaries and weakness of a great mind may excite pity, but they are not less ridiculous than the follies of a little mind. It may be less exasperating to be fooled by greatness than by littleness, but it is hard to tolerate the tyranny of imposture in any form, whether the offence be one of exaggerated or entirely groundless pretension. On the whole, perhaps, human nature is more inclined to condone the crime of a gross pretender than the fault of over-pretentious greatness. History tends to teach that inflated and exaggerated worth and merit have been visited with more permanent and severe

chastisement on exposure than utterly hollow pretence. The latter may be almost forgiven for its audacity.

Again, the sense of importance is apt to involve its subject in disgrace by calling for the exercise of powers which he does not possess. Success in any single line of enterprise is very likely to end in this sort of disaster. A person who has achieved real excellence in one department begins to think he is Somebody, and, when he comes to play the part, fails utterly. It does not by any means follow that because a man has done something he must be Somebody. He may, or he may not. The diver does not become an aquatic animal when he accomplishes the feat of remaining under water for some seconds; and the salmon is not an air-breathing creature because it leaps above the surface, or the flying-fish a bird because he projects himself above the crest of the wave.

It is no uncommon experience for a man who has performed some feat of nobility or political genius to find himself wholly out of his element in the situation to which he has been raised, or at the work with which he has been entrusted.

It is one of the practical lessons men learn painfully in the rigorous school of experience, that the ability to perform an exceptional action does not imply the existence of power to maintain the path of supremacy achieved. The sense of self-importance may be engendered by having done something great, but it is extremely probable that it will issue in disappointment.

Those are wise who keep the consciousness to themselves for a sufficiently long period to test its grounds before they proceed to give it expression in public.

Now and then we find this sense present to the mind of a man of genuine ability, and sustaining him in the doing of small things when his work and genius are, as yet, unappreciated. The feeling of power in reserve gives confidence, and it is well if it also inspires patience. There is no policy so successful as that of waiting, when the idea includes working strenuously, though unobtrusively, to a definite end. He who waits will win; and nothing so greatly helps the self-restraint necessary to carry this policy to a full issue as a rational sense of self-importance. It arms the well-constituted mind against its own besetting impulses, it smoothes the path of privation, aids reserve, and consoles for many a passing but painful indignity.

It is not wholly, or in the main, a bad sense, this self-consciousness of fitness and capacity for better things and a higher status. The personal problem is—to use it rightly, to make it subservient to good ends, and never to let it get the upper hand or obtain the mastery. The wise man who is sensible of being Somebody in a particular sphere—and it is possible to be Somebody in any sphere—will be more intent on developing his capacity for future achievements than on hugging the consciousness for its own sake. Being really Somebody, it is little sacrifice, and no self-denial, to be unappreciated amid the associations in which the present is cast.

There is no morbid discontent or sulkiness with the present, still less is there impatience, or that visionary isolation which romantic persons and impostors, alike, are wont to affect. The present is looked upon as a season of preparation, and its every opportunity is prized and utilized as means to an end—means to be made the most of, and resolutely employed to both immediate and remote advantage.

The state of mind in which inactivity is induced by the sense of being Somebody presages disappointment. The indolent and dreamy are ever prone to seek refuge from duty under the pretence of feeling worthy of better and higher things. Alas, Jonah's gourd withers too certainly! The surest proof of unworthiness is to be found in this method of expressing the consciousness. The man or woman who is possessed with the sense of self importance, and who does not feel stirred to diligence and increased forbearance by the consciousness, is deceived. It is a convincing token of nothingness and emptiness to be without resolute purpose and lacking in energy. Such people are Nobodies, and have nothing to hope for.

CONSISTENCY.

THERE are few qualities more generally appreciated or less commonly understood than what we call consistency. It is one of the highest compliments which can be paid to a statesman to say that he is consistent: and in every walk of life the virtue is admired, and credit for consistency prized and coveted. Mistaking its real nature, men and women go about to imitate it. They create the semblance of certain effects which consistency is seen to produce on the general character and conduct, forgetting that, unless the fruit we covet is borne by a genuine and healthy tree it must be corrupt and unreal, however pleasant to the eye or seemingly good for food. There is something wondrously impressive in a reputation for consistency. It seems to supply the one quality needed to give the hall-marking of sterling gold to character. It imparts the stability of age to youth, and gives credit to opinions formed by a mind as yet immature. If it can be said of a man that he is consistent, that at once marks him as a person to be treated with respect, even when those around him fail to understand his conduct or policy.

Consistency implies a certain continuity of action which is supposed to be impossible without principle and strength of judgment and character. A consistent person is therefore felt to be one to lean upon and look

up to. The less self-reliant love to follow a leader whose policy is distinguished by this trait. The weak and wavering seek shelter under the wing of such a friend and counselor. It seems as though, while they, poor erring mortals, are blundering and straying, the possessor of this high quality of consistency must be looking steadily far ahead, and pressing onward to the goal with undimmed vision and unhesitating step, because he walks straight before him like one who knows the way and has anticipated in its vicissitudes and difficulties. There is some truth and not a little error in this presumption.

It is possible for a clever man to earn repute for consistency without possessing the least real claim to credit for the deeper virtues of instinct and principle which the characteristic is supposed to indicate. I have no wish to depreciate the value of consistency. It is an eminently useful and, when it springs from genuine sources, a priceless quality ; but, like every other good thing, it may be counterfeited, and, seeing how this particular characteristic passes current in society and among all sorts and conditions of men, it would be strange if there were not much spurious metal in the market, and seemingly excellent persons, enjoying the highest character for consistency, were not occasionally found to be tricked out in meretricious ornaments, while lacking the stability and principle that make human nature trustworthy and entitle it to confidence and respect.

Consistency of conduct is one thing, consistency of

principle another. The former is only valuable as it springs from and betokens the latter. The wise will esteem the sign only so far as it indicates the thing signified. To be worth the name, consistency must be deeper than the surface. Credit is not unfrequently gained for stability of purpose by dull stupidity—a low level of intelligence that does not rise to the dignity of being moved by passing events and circumstances. Another variety of the spurious quality is that which consists simply of plasticity combined with inertia. The surrounding conditions being the same, the “creature of circumstances” is the same, and therefore seems to be consistent.

Looked at from a common-sense point of view, and with an intelligent knowledge of human nature in its manifold phases, the sameness which is often mistaken for consistency ought at once to be recognized as incompatible with that quality. A dull, lifeless uniformity of opinion or conduct indicates nothing so much as insensibility; and a lack of quickness in perceiving the force of circumstances can scarcely co-exist with that high principle which is the essence and source of genuine consistency. The man who claims to be considered consistent because he thought, said, or did precisely the same thing years ago which he is thinking, saying, or doing now, is asking to be credited with intense stolidity. As time rolls on, it is hardly possible that what was consistent with his age and the surrounding circumstances so long before can be consistent still.

The consistency that commands respect and inspires confidence is more than the fact—we might almost say the accident—of saying and doing the same thing again even under similar circumstances. A lump of clay and a piece of wax will assume like shapes on being thrust successively into the same mould ; but the two materials have little in common beyond their plasticity. No inherent formative principle determines their configuration. Everything depends on the force acting upon them from without. They are quite as likely to take one impression as another. The form assumed by a living organism, whether a growing plant or animal, is governed by a principle incorporate in the seed and developed in the structure as it rises to maturity ; external conditions may modify its details, but they can never change its nature. It is just so with the human character—the quality of consistency, which we all admire and revere, is genuine only when it springs from indwelling principle, a governing force independent of and often triumphing over the aggressive force of circumstances.

It is of the highest moment to discriminate between these widely and essentially different causes, which not uncommonly appear to produce identical results. Weak or simply pliable minds, with no moral stamina, may, under propitious influences, long preserve an appearance of excellence and seeming strength of character because they chance to remain under the same or similar influences, but, when the outward support is removed,

they yield to pressure, and display other qualities possibly antagonistic. The collapse that occurs is the simple consequence of that utter lack of real consistency too frequently illustrated in experience.

The only true consistency is that which is found allied with *individuality* of character. There is a common error about individuality which it may be useful to mention in passing. The tendency of recent thought is to make the individual the unit of the nation, and regard the commonwealth as a mere aggregation of persons thrown together by accident, just as the members of a public company may be brought and bound together by interest. Natural relationship counts for nothing; the family has no place in the calculation. By an extension of this hypothesis individualism has come to be regarded as an isolating characteristic. A strongly-marked individuality is expected to produce egoism, if not eccentricity. This theory recognizes no interdependence of intents and qualities. The individual, in his highest development, is assumed to be a man or woman capable of making way in the world by force of personal character, and most likely to be at variance with those around, being virtually independent. This is a mistaken and mischievous view of life, and one against which the young should be especially warned.

Genuine individuality is the natural development of typical qualities; the best specimen of the class is the most representative, and therefore the most closely allied with the species to which he belongs. The most perfect

rose is more thoroughly a rose than one which is not so well developed. The best man or woman is more manly or womanly than others, and instead of being isolated, the individual is thrust into a prominent position as a typical and representative specimen of his order. Egoism and eccentricity are vicious traits of individual development by no means to be regarded with complaisance, or otherwise than with shame and regret.

The strength which an inherent force of consistency imparts is one that shows itself in the more vigorous growth of racial or class characteristics. Every distinctive quality springs from some latent faculty or capacity in nature. The formative force holds the individual true to his type. This is the essence of consistency—an active principle of self-respect, and self-development, which are, in fact, so many expressions of the force that determines the physical and mental characteristics of the species to which the individual belongs. Consistency is obedience to the rule of nature, subjection to the “reign of law.”

There is not much virtue in the seeking of consistency as an object. When people make an effort “to be consistent,” they generally fail. It is like trying to exist, or breathe naturally, or to do purposely any one of a score of things which ought to be accomplished unconsciously. Thorough consistency is simple fidelity to self, and is, in fact, acting with honesty. The sort of consistency which lies in doing or saying a particular

thing at one time, and long afterwards taking pains to do or say the like again, or something that will "agree" with it, is a sorry imitation of the genuine quality. If the character were properly developed, and the will were only true to itself—that is, free to follow the behests of the inner conscience—the conduct could not be otherwise than consistent. The same remark applies, and with equal force, to consistency of opinion.

If there be no guiding principle in the judgment, it is necessary to take special precautions against self-contradiction ; but, if the mind is its own master, and works under the instinctive sense of responsibility and truthfulness begotten by nature, no effort can be necessary to secure consistency—that quality will be the normal outcome of healthy activity. It is astonishing what pains people take to be consistent, and how they belie themselves in the attempt. The disappointment is due to the effort ; it is the penalty of trying to effect by artifice what ought to spring naturally from natural causes. No sensible man labors to be consistent in his appetite. He does not burden his memory to remember whether he likes beef or plums, and to tax himself with the duty of taking or rejecting them consistently. In all his likes and dislikes he is content to leave the issue to nature. Why does he cast the obligations of consistency in morals and policy on the same broad and strong shoulders?

The objection to this obvious course is plain to see. Man walks in a vain show ; he lives for appearances ; he is careful of his conduct, because it is artificial and

modeled to a pattern of righteousness, instead of being the natural expression of a pure mind. Of course, if we have to keep up a pretended character for any quality, whether it be that of consistency of any other supposed virtue, we must devote time and thought to the effort; hence all the difficulty of being consistent, and hence the failure which is almost sure to occur when the attention is even temporarily diverted from the laborious task of an ideal self-impersonation.

Consistency is not worth striving for. If it is worth anything, it will come unsought. It would be too much to say that it is the highest quality, but it is certainly the surest test, of character. There is often great difficulty in distinguishing the true from the false, the pretended and artificial from the effortless and real; but, when discovered, the consistent mind is ever respectable and generally praiseworthy. It is seldom we find a person consistently bad. The natural expression of most minds is fairly innocent, if not distinguished by virtue. When, therefore, an individual is consistent, his conduct is generally also creditable. The aim of self-culture should be directed to the springs of action, which lie deeper than conduct. If these are pure and orderly in their working, the surface-character will be satisfactory.

Consistency implies rhythmical energy—it is the immediate effect of order. Consistent things are done, accordant opinions formed, and policy framed on the same lines of principle, because the motive forces of the

character are in harmonious relation. Everything works smoothly and with precision when the head is clear and the conduct is consistent, because "the heart is right." Physicians say of the body that its functions should be performed without attracting the attention to any particular part of the organism—the effect ought to be produced while the process is unobserved. This is eminently true of the mind and character. A troubled moral organism is unhealthy. The inward struggle some persons seem to glory in is abnormal. Granted that it is caused by the conflict of good and evil impulses, these same evil forces would have been powerless to assail the better parts of man's nature if they had not been fostered in the consciousness.

Youth is the time for conquering the evil passions and uprooting the foul weeds. If this valiant husbandry is neglected, there must needs be turmoil later on in life; but the individual has himself alone to thank for the experience. Those who would be peaceful and happy in the noon-day and eventide must be up betimes and subdue the enemies of happiness, the depredators and sowers of tares. Consistency is conformity to the nature born with a man and shaped and fashioned while he is fresh and wilful.

Those who have neglected the opportunity of self-training while young can attain to the consistency which lies in governing the character only by a strong judgment founded on principle. It is never so easy to make principle an object as to develop it as an all-powerful,

inspiring, and controlling force in the mind ; but it is better to have principle as an object than not to have it at all. Consistency can never be made an object without counterfeiting the real quality. True consistency is unconsciously developed, and, for the most part it is unobserved by the individual by whom it is exhibited. True consistency is a thing of life, and therefore progressive. It is the growth of a feature or character, and, as the character changes, it will change, so that genuine consistency is not sameness, and does not express itself by the mere repetition of acts or words. It is consistency with the principle that underlies the conduct and determines the judgment—consistency with self. This is the only true and worthy form of the quality which all men reverence, and without which society would be unendurable, good and clear head-work impracticable, and life a continuous and cheerless toil.

SIMPLICITY.

IT is a common practice among the least blamable, if not the most excellent, classes of society to extol the virtue of simplicity, the charm of childlike simple-mindedness. What precisely does this complicated epithet mean? In what does its essential merit and fascination consist? The stock phrases of commendation in use half a century ago glorified innocence. The fashion has so changed that this last-mentioned quality is now seldom referred to except in sarcasm. To describe a person as innocent is to impute anything but guileless characteristics.

The change is no mere alteration of terms ; it signifies a variation in feeling, if not a complete revolution of thought, with respect to the features and traits of character which command respect and confidence, and win love, in a stage of moral development more advanced and calling for the display of higher and more complex qualities of heart and head to make out a claim to honest praise for purity and excellence. The time has passed when negative forms of virtue, the absence of vice, could suffice to protect the character from a pervading atmosphere, and the ever present influences, of corruption. No mere looking away from evil, turning a deaf ear to the suggestions of wrong, assuming a stolid indifference to the blandishments and allurements

of wickedness, will enable a man or woman to pass uncontaminated through the crowded avenues of life under the new conditions with which existence is beset.

In old times a man could choose his associates, and it was his own fault if evil communications corrupted his nature. Now there is no opportunity for selection. The multitude presses upon us on every side; and it is no small achievement if a man succeeds in preserving any considerable share of individuality. Children are taught and trained in classes; the young of both sexes are thrown together at the most impressionable period of life, when their characters are as yet unformed, and, like soft clay, are moulded in the mass; men and women struggle together in the crush and scramble for bare existence, with no time or space for the cultivation of personal characteristics. The presence of common needs, the force of common habits, the influence of common customs and usages are irresistible, and something incomparably more potent than innocence is necessary to give that solidity and strength to the moral character which shall enable it to resist the forces, within and without, that tend to disorganize and deprave it. The instinct which discovers at once a safeguard and all-powerful preventive in the quality of simple-mindedness does not greatly err either in the appreciation of difficulties or in the recognition of forces and processes by which these may be successfully overcome.

Simplicity, or simple-mindedness, implies honesty, than which there is no more indispensable or effective

element of a good and stable character. People generally have the strangest and most unsatisfactory notions imaginable about honesty. The claims of absolute probity are disregarded ; the quality of perfect truthfulness is barely recognized as an active principle of morality to be realized in conduct. Persons of exemplary rectitude, animated by the highest motives, strive chiefly to conform and, for the most part, rest content with a general allegiance to the dogma of the relativity of truth which makes truth the subject of circumstances and expediency the standard of honesty. As little deception, as small a departure from a rigid line, as close adherence to the narrow and straight path, as may be possible consistently with the supposed needs of life, are regarded as a full discharge of the obligations of duty.

The low and defective estimate of personal responsibility which an incomplete perception of truth, an imperfect notion of honesty implies, takes its rise in a lack of simplicity. There is more than one object present to the mind—a double vision in place of a single picture before a single eye. Moral obliquity springs from the lack of clearness and directness in the gaze. The primary purpose to be truthful and candid—in a word, honest—is qualified by secondary considerations of prudence and a forecasting of consequences. The deep and firm hold this principle of expediency has on the judgment is proved by the ever-present thought that absolute honesty is impracticable. It is argued that, in the artificial life we lead, perfectly outspoken candor and

unqualified truthfulness would lead the individual who tried to practice it a prey to the less honest folk by whom he was surrounded.

It is no doubt the fact that perfect simple-mindedness would suffer in the competition with cunning and deceit. Honesty is not the best policy in the limited and worldly sense; but it is none the less true that to be strictly truthful is, in the end, and taking the whole of life, with its debtor and credit balance of good and evil into account, the line of conduct which will produce the largest measure of real contentment and true happiness. Moral economists err by thinking too exclusively of the immediate market-value of such commodities as honesty. There may be times and seasons when a little clever deception, the adroit suppression of truth, the artifice of throwing a false glamour over anything which does not seem to meet the requirements of the moment, *appear* permissible. Nevertheless the policy is short-sighted; in the long run the surrender of principle brings occasion for regret, and the *finesse* is seen to have been a blunder not less than a fault. The simple-mindedness which declines these expedients is the happiest and most excellent of qualities, and in the end earns the best and the highest reward.

Another form and fruit of simple-mindedness is thoroughness. The character which is distinguished by simplicity of purpose suffers no loss of energy by the scattering of efforts. A steady gaze, a settled purpose, an unwavering earnestness, a simple motive, will carry

a man rapidly and pleasantly to his goal, and spare him many troubles by the way. Instead of being diverted by the distractions and misled by the so-called temptations that allure the loiterer through life, the simple-minded worker discharges his duty, and presses forward, unaffected by the hindrances which delay less well-disposed travelers. Thoroughness is one of the priceless qualities of character and work. It enhances the value of every achievement and gives tone to virtue. Many a bitter disappointment at the end of a career might have been avoided by thoroughness at the outset and on the way. Thoroughness secures a concentration of power, so that whatever has been accomplished, however small or great the sum of the work may be, is characterized by completeness ; and this, in itself, forms no inconsiderable element of perfection.

Men and women are seldom, if ever thoroughly evil ; the more of thoroughness there is in a character, the greater is the probability that it will be, in the main, good. The earnestness that prompts a mind to set all its energies on a single object is generally the expression of a simple devotion to principle ; and the mere fact of looking steadily at an object goes far to insure a wise judgment as to its real value. Anything which will bear the scrutiny of an earnest mind steadfastly bent upon it as an object in life is almost sure to be worthy of the time and thought bestowed upon it. The thoroughness that sometimes seems to characterize the energy of the evilly-disposed is an obstinacy which relates to an

object coveted rather than a line of conduct carefully conceived and thoughtfully carried out.

The converse of thoroughness is purity ; and this too is one of the striking characteristics of simple-mindedness. There is no admixture of false and true principles, because the heart is pure in its affections, and the mind clear and straightforward in its aims and purposes. Impurity is the consequence of a mingling of interests. Corruption begins at the point where the sympathies commence to wander from a single object. It may not be detected until the stream is fouled, but it is at work when desire goes out in a false direction. This is true of every form of inclination ; and the wise will be warned by the first departure from that simplicity of regard and purpose which concentrates the whole a feeling, a passion, an interest, on a single object. No man can serve two masters, and no mind can compass two objects, the same in nature, and claiming the like service, without a sacrifice of purity of intention and thought.

The estimate set upon simple or single-mindedness with purity of purpose is not commensurate with its value to the individual or to society. National character is the aggregate of personal qualities, with something superadded which grows out of association and the mutual conformative influence of opinions and policy. If individual character is uncultivated among a people, the nation cannot long be distinctive or great. If the tributary streams are polluted, the outfall will be

foul. This is why it should be held to be the business of the State, in the interests of public morality, to provide for the religious instruction of the masses, and especially of the young. It is, again, a potent ground of appeal to the multitude, on the score of good citizenship, to cultivate personal integrity, in all its aspects and bearings. Simple-minded honesty and thoroughness will always attach high value to purity, and this will in no small degree conduce to the development of the virtue so esteemed.

It follows from what has already been said that there is a fourth prominent feature of simplicity—individuality. The man or woman who is honest, thorough, and pure—all of which elements of character are essentially personal—must be individualized. Nothing is so much to be appreciated in art or policy, in conduct or character, as this quality when it springs from the strength of a personal motive as contrasted with a mere affectation of eccentricity. It has been the glory of art-work in the best periods that each worker has left the mark of his tool, the impress of his individual manner and skill, on his achievements. It is the distinguishing trait of genuine excellence in all descriptions of work that the result bears token of the personal labor bestowed in its accomplishment.

This is strikingly true of the self-culture which accrues to simple-mindedness. The individual thinks and acts in obedience to an inner motive, and the momentum derived from personal impulse carries him clear of much that might otherwise mar his usefulness and deteriorate,

if it did not destroy, his character. Simple-mindedness is a rare safeguard against the leveling influences that all must experience in their passage through life, and under the debilitating effect of which so many too pliable natures fall. It seems to set a fence about the moral nature and protect it alike from assault and subjugation. The sincerely simple-minded are neither offensively egotistical nor too independent, but, having a set purpose and a steady gaze on the way before them, they are less susceptible of general impressions, and the quality that individualizes, spares them many a mischief and much disappointment and regret.

Simple-mindedness is innocence transmuted into an active principle—ignorance of, and insensibility to, evil—manifesting itself by a single-hearted energy expending itself upon what is good. There is an absence of *finesse*, of cunning, of low worldly cleverness, and an unhesitating devotion to something that is felt and known to be right and worthy. It is no reproach to such characters to say that they are often, perhaps generally, found associated with minds occupied with a single idea. This is not an essential consequence of the quality; but in its highest development simple-mindedness obeys the precept, "Whatsoever thy hand findeth to do, do it with thy might." The labor may be varied, the achievements manifold, but for the time being the one object in view holds the gaze entranced, and the eye does not wander, nor is the spirit allowed to falter or the effort to relax. Simple-mindedness is a virtue

which all should cultivate, and none more sedulously than the young and inexperienced.

One-half the failures those who have trodden the longest part of their course look back upon and deplore may be justly ascribed to the lack of this quality. No amount of sagacity, no keenness of instinct, no devotion to self-interest, can compensate for the want of a disposition of heart and intellect, a constitution of mind and character, which is simply intent on an object clearly discerned, and shapes its conduct in life as though no other influence sought to distract attention from the path of duty. The purity that springs from simple-mindedness has the priceless gift of *clear-sightedness*, or what is of equal value in life, faith in the ultimate triumph of right and truth and justice. "To the pure all things are pure," because simplicity of purpose pervades the whole field of vision, and whatever is not comprehended in the scope of the pure intention is disregarded.

If there be a royal road to happiness, the simple-minded find it, and the peace and contentment they participate is a boon which the vexed and scheming adventurer, however well meaning, is seldom privileged to enjoy. There is only one way in which genuine simplicity can be attained by those who would fain reap its advantages. It is compounded of the three primary qualities—honesty, thoroughness, and purity; and these produce a fourth, individuality. Those who would be simple-minded must cultivate these three virtues, and they must not shrink from the distinguishing characteristics produced.

THE SECRET OF A CLEAR HEAD.

THE lessons I tried to teach in the preceding papers, rightly interpreted and intelligently applied, will be found to embody the principles of healthy brain action and the secret of a clear head.

1. A sensation of heat in the head, a burning forehead, a feeling of fulness and throbbing—for the relief of which every known remedy, except the right one, is commonly tried—constitutes the premonitory symptom of dulness and confusion, the experience that alarms not less than it embarrasses a worker. If this warning sensation can be studied in the light of a general knowledge of the nature of *heat*, its mode of production, the conditions under which the temperature of an organ rises or falls, and by what measures it may be most readily reduced, the sufferer will obtain important assistance in the task of *health-preservation*, in regard to which alone I am desirous of helping him.

2. From the study of *habit* the reader will learn to set a true value on such expertness or “cleverness” as may be acquired by practice. He will perceive that it is neither a wise nor a safe policy to trust everything to habit; that the sort of clear-headedness which consists in delegating the bulk of a task to the faculty of automatic work, thereby leaving the attention free to make a show of doing two things at once—a popular and imposing

feat of cleverness—is not a great achievement or an example to be emulated. He will recognize the fallacy of the belief that “everything depends on method,” adopting this term in its conventional sense. There is method in madness, and the most methodical mind may come to be the feeblest by shuffling every responsibility and difficulty on to shoulders of habit in *business*, and dissipating the power of the will by making it the idle and purposeless minister of pastime and *leisure*. The will must be strong in action and retain its grasp of the business of life, directing the mental faculties in their discharge of duty, giving steadiness to the eye, acuteness to the ear, precision to the hand, or the mind may be disorganized, the mental and actual vision confounded, the subjective sense of hearing disassociated from the impressions of sound, and the creature of habit find to his cost that the faculty he has too implicitly trusted with his affairs has turned upon him like a false friend or a fiend.

3. Nothing so much tends to mental disquietude as false estimates of *time*. A true measuring of the moments as they pass, a fair retrospect along the track of life and a clear, far-sighted sweep of the horizon are essentials of a clear head. I have endeavored to show how it is time, past, present, or future, seems long or short, fleet or leaden-footed, as we regard it from different standpoints and in divers moods. The sketch of this interesting subject is simply suggestive, but if it should set the mind on the right track it will not be

valueless.⁹ However that may be, the subject of time-measuring is in a very obvious sense germane to the secret of a clear head.

4. The like is true of *pleasure*. Little or no good work can be accomplished unless the laborer has some measure of enjoyment in his task. It is well that he should understand the philosophy of pleasure. With a view to direct the mind to this inquiry I have thrown out a few hints.

5. *Self-importance* may range from the extreme of vanity to that bare appreciation of self which makes life tolerable. The lesson of the review I have attempted should be that the safe and desirable development of self-consciousness in respect to capacity, merit, and worth, is that which neither depreciates too much for self-respect and confidence, nor inflates the mind with an over-weening sense of being somebody; perhaps on no more solid ground than the accident of having done something which could not be repeated, or achieved a position which cannot be retained.

6. *Consistency*, as I have endeavored to convince the reader, is a quality of the character which must be wholly natural to be of value, and can never be made an object.

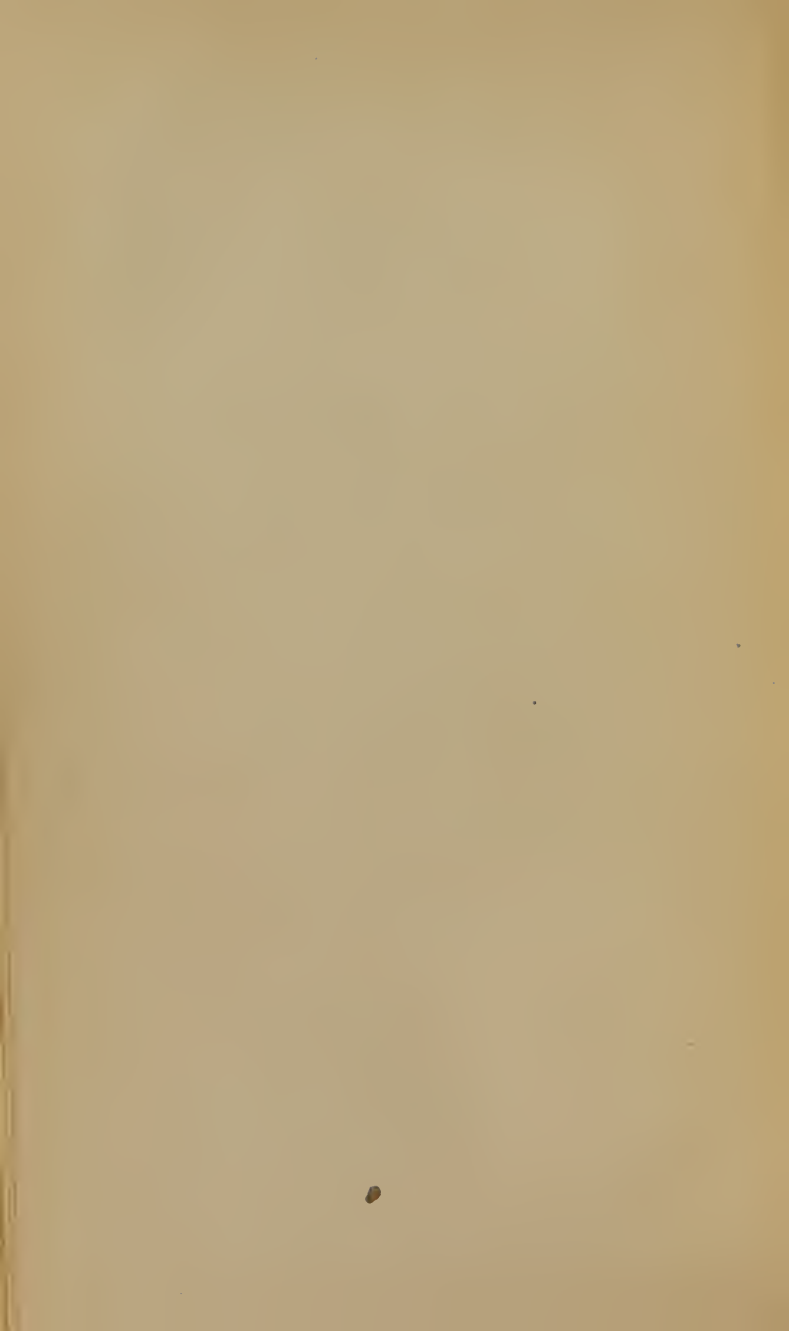
7. *Simplicity* of aim and single-mindedness in conduct and policy are among the chief indications of clearness in head-work. To do one thing at a time, and that thoroughly, is a most important element of the secret we are trying to master.

Simplicity, or single-mindedness, implies and comprises integrity of purpose, thoroughness, directness of aim, earnestness, and individuality—which are the cardinal elements of “clearness” as applied to brain or head-work.

To apply the principles I have endeavored to expound is to do all man can do to insure that greatest of personal qualifications for a useful and happy life, a sound and clear head. The motives and guiding considerations which should inspire and control the effort to attain this boon compose the secret I have tried to help the reader to find.

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